

THE ECLECTIC REVIEW,

FOR APRIL, 1818.

Art. I. 1. *Historical Account of Discoveries and Travels in Africa.*

By the late John Leyden, M.D. Enlarged and completed to the present Time, with Illustrations of its Geography and Natural History, as well as of the Moral and Social Condition of its Inhabitants. By Hugh Murray, Esq. F.R.S.E. Maps, 2 Vols. 8vo. 1l. 7s. Edinburgh. 1817.

2. *Report from the Select Committee on Papers relating to the African Forts.* Ordered by the House of Commons to be printed, 26th June, 1816.

3. *Report from the Committee on African Forts.* Ordered by the House of Commons to be printed, 25th June, 1817.

FROM early antiquity to the present times, curiosity and imagination have claimed a sort of *right of common* in the unexplored wastes of Africa. These restless impulses of our nature, have there found an unclosed domain, where they may revel and expatiate in boundless freedom, and they have not been negligent in asserting and exercising the amplest construction of their privileges. Fact and illusion have been blended together, to form a series of splendid and attractive objects, towards which the anxious inquiries of mankind, and the persevering exertions both of scientific and mercantile travellers, have been successively directed. The chronicle of these various enterprises, is, in fact, the key to our knowledge of Africa. The search after the Islands of the Blest—the realm of Prester John—the springs of the Nile—the rise, course, and termination of the Niger—the cities of Tombuctoo, Housa, and Wassanah—the identity of the Niger and the Congo—each might give its distinguishing title to the different sections of the history of African discovery.

Notwithstanding, however, the frequent and spirited attempts which have been made to overcome the various difficulties, and to pass over the multiplied barriers, which forbid access to the internal regions of Africa, we are still compelled to remain in ignorance of much that it is desirable to know;

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and, in truth, we are almost content so to remain; for the heart sinks at the melancholy detail of life, talent, and intrepidity consecrated to this perilous quest, and wrecked in its desperate pursuit. And what is it, after all, for which we are thus eager? For little more, as it appears to us, than the premature solution of a geographical problem, which seems likely to be hereafter ascertained by much more simple means than those which have of late been employed. Disease, privation, and innumerable varieties of personal suffering, together with the opposition of the natives, and the almost insurmountable obstacles presented by the physical peculiarities of soil and climate, bar the progress of the European traveller; and although these formidable obstructions have partly given way before the fortitude and energy of enterprising individuals, yet not one of these heroic adventurers has been able to surmount them all; they have each rendered important services to science, but they have each fallen, in succession, the lamented victims of their ardent and fearless efforts to extend the limits of human knowledge. Ledyard, Houghton, Horneman, Park, Campbell, Peddie, Tuckey, with others of equal zeal, have perished in this hazardous attempt; and we doubt not that there will still be found those who will brave the same dangers, and, too probably, meet the same disastrous fate. It was justly remarked by Dr. Leyden, in the preface to the first edition of the present work, that, 'If the matter be calmly considered, the exertion of courage necessary to an African traveller, will be found equal to that which is required either in the civilized warrior, or in the savage exterminator of nations. Passive courage, which the traveller requires, is a much more uncommon quality than that active valour which determines the success of the warrior.'

But while we are paying a merited tribute of admiration to the memory of the martyrs of science, let not those exalted individuals be forgotten, who, without the incentives of wealth or fame, with no earthly interests to subserve, with no personal motives, either of an elevated or inferior cast, but in simplicity of mind, and in devoted fidelity of spirit, have gone forth on the noblest and most disinterested of adventures—the spiritual disenthralment of mankind. With this their errand of charity, they have occasionally combined general research, and in Africa, we are indebted to them for discoveries of considerable value. It is, perhaps, to be wished, that in the preparation of Evangelical Missionaries for their higher object, more attention were paid to qualify them for scientific observation. Of the infinitely inferior importance of human acquisition, none, we trust, can be more sensible than ourselves; but still scientific knowledge is valuable, not only in itself, but as giving to Missions a higher station and a stronger interest, in the estimation of the world, which

will greet with more complacency and respect, the Messenger of the Cross, when he unites with this majestic designation, the far humbler character of the missionary of science.

In 1799, an essay towards a judicious and satisfactory collection of the various notices respecting Africa, which lie scattered over a wide surface of crude, superficial, inconsistent, and desultory relations, was made by the late Dr. Leyden, in his 'Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the close of the Eighteenth Century.' This little work was executed with uncommon spirit, and we have always been inclined to consider it as a most interesting specimen of abridgement and arrangement, and to regret that the Author had not extended his plan so as to include the whole of the African Continent. It seems, from Mr. Murray's statement, that such had been Dr. Leyden's intention, and that he had actually undertaken an edition on a more extended scale, part of which had been written, and is inserted in the present work. But though the premature and lamented death of this excellent man, prevented the completion of his design, it has fallen into good hands: Mr. Murray, the author of far the larger portion of these volumes, has adapted the materials left by his friend, to an enlarged and improved plan, and finished the work, perhaps with inferior vivacity, yet with at least equal skill. Of a work so extensive and complicated as this, our notice must, of necessity, be brief and imperfect; we shall, however, endeavour to lay before our readers a general sketch of its contents.

The original discovery of Africa, and the gradual process by which its northern shores became, 'as it were, one system' with the southern nations of Europe, can now be ascertained only by inference and conjecture. The earliest records of authentic history, describe this tract as occupying a distinguished rank in the political scale of the civilized world.

The names of Egypt, of Libya, and of Carthage, are as familiar in classic story, as those of Greece and of Rome; to the south, however, there remained an immense expanse of land and ocean unexplored. The extent of this unknown region, the peculiar aspect of man and nature, the uncertainty as to its form and termination, riveted upon it, in a peculiar degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions, except those of Nearchus and Pytheas, had Africa for their object. They were undertaken with an anxious wish, *first*, to explore the extent of its two unknown coasts, those which stretched beyond the Mediterranean on one side, and the Red Sea on the other; to ascertain, above all, the termination to which these led; and *next*, to penetrate into the depth of that mysterious world in the interior, which, guarded by

the most awful barriers of nature, inclosed, as with a wall, the fine and fertile shores of Northern Africa.'

In their attempts to realize the first of these objects, it appears by no means improbable that they succeeded. Certain Phœnician navigators, employed by Necho, king of Egypt, are said to have passed from the Red Sea into the Southern Ocean, and to have adopted the singular expedient of keeping up their supply of provisions, by landing at certain intervals, sowing a sufficient quantity of corn, waiting till the harvest was ripe, and then proceeding on their voyage. By this means they are affirmed to have effected the circumnavigation of Africa. A subsequent attempt by Sataspes, a Persian of rank, was unsuccessful. He sailed from Egypt, and passed the Pillars of Hercules; but after a voyage of several months, encountered some formidable, but unrecorded obstacle, which compelled him to desist. Nor do the romantic enterprises of Eudoxus of Cyzicus, appear to have produced any very important results. This intrepid adventurer first attempted, under the patronage of Ptolemy Euergetes, to establish an intercourse with India and the eastern coast of Africa; he next succeeded in fitting out an expedition from Cadiz, on a large and splendid scale, manned principally by volunteers, and freighted with merchandize. Eudoxus soon found that he had little control over his ill-assorted crew, part of which consisted of artists, medical men, and musicians. His companions compelled him to quit the open sea, and coast along the shore. As he had anticipated, his little fleet was wrecked, and this ensured the failure of the expedition. He then applied to the King of Mauritania, but seems to have found it impossible to trust that monarch, who had imbibed prejudices against him, and had determined on his destruction. Of another venture, prepared on as considerable a scale as his former essay, and with more judicious precautions, the result is not stated.

The voyage of Hanno, undertaken by the Carthaginians, with a view to discovery and colonization, was attended by events, the description of which has been the subject of much speculation and considerable doubt. The expedition comprised sixty vessels, and 30,000 persons of both sexes, and several colonies were established; but the extent of its progress seems altogether uncertain. On one part of the coast, during the day all was silent, and nothing presented itself to the eye, but impenetrable depths of forest; but when night drew on, fires blazed along the shore, and the noise of tumult, mingled with the clash of cymbals, and the sounds of various other instruments of music, alarmed the voyagers, and they resumed their course. But greater and more awful mysteries awaited them; the new region at which they arrived, poured down torrents of fire into the

ses, and when they landed, their feet were scorched by the 'burning marle.' At night, there appeared a prodigious mass of flame mingling with the stars, which in the day proved to be a lofty mountain, to which they gave the name of the Chariot of the Gods. Further on, they discovered an island inhabited by hairy men, who evaded all pursuit by their preternatural agility. Three females only were caught, and their skins preserved in attestation of the veracity of the travellers. Questionable as all this may at first appear, it corresponds, in many respects, to more recent observations. The nocturnal shouts and music, agree with the customs of the negroes, who, while they repose during great part of the day, devote the night to dancing and festivity; the streams of fire were probably occasioned by the practice of burning the grass and shrubs at a certain period of the year; and the hairy gentry who were persecuted and flayed, were obviously monkeys. The limit of discovery and trade on the south-eastern coast, is so uncertain, that we shall not attempt to trace it.

Nor were the ancients void of curiosity respecting the interior; and though few of their attempts to gratify it have been consigned to us in a distinct and authentic form, yet it is highly probable that many such efforts were made with various success. The earliest of these expeditions, is ascribed by Herodotus to five young Nasamones, inhabitants of a district forming part of the modern Tripoli. Their adventures terminated in the discovery of a city intersected by a river flowing from west to east, supposed by Major Rennel to be the Niger. The next essay was that of Cambyses, who lost the greater portion of his army in the wastes of Southern Ethiopia: another division, which he had sent in a different direction, was entirely lost in the desert. The visit of Alexander the Great, to the temple of Jupiter Ammon, is familiar to our readers. A short and unsatisfactory account is given by Ptolemy, of the march of two Roman generals across the desert; but of their line of movement, and the country to which it led them, we have no details.

The inroads and settlements of the Arabians, produced 'a complete revolution in the moral and political aspect' of Africa. Their military expeditions and their commercial enterprises, made them intimately acquainted with a large portion of that continent; and the part of the native population which emigrated from the countries invaded by the Saracens, mingled with those of the latter, who fled from the civil conflicts which rent the empire of the Khalifs, withdrew from the frontier, and settled in the central regions.

The precise period of these emigrations cannot be distinctly traced; but it is unquestionable, that by the tenth or eleventh

century, the banks of the Niger were covered with kingdoms, in which Mahomedans formed a numerous, and the ruling part of the population. Of these kingdoms, according to the unanimous testimony of the Arabian writers, the most powerful and splendid was Ghana, situated on the eastern part of the great central river called by them the Nile of the Negroes.'

In after times, however, this paramount state was conquered and made tributary by Izebia, the sovereign of Tombuctoo, whose power and splendour were the terror and admiration of Africa. This extraordinary man extended his dominions on all sides, and seems to have been master of a large portion of the central states. He was a Mahomedan, but tolerant; encouraged commerce; and even bestowed two of his daughters in marriage on wealthy merchants.

During the middle ages, the spirit of maritime discovery appeared to be nearly extinct in Europe; but in the fifteenth century, it awoke from its slumbers, and the Portuguese took the lead in the general enthusiasm. In addition to the usual stimulants of avarice and ambition, they were excited by a prevalent belief that there reigned in some part of Africa, a powerful Christian monarch, known by the name of Prester John. This personage was the great centre of all their inquiries, and while other objects were not neglected, they were yet considered as all subordinate to the discovery of this mysterious monarch. The origin of this legend is probably to be found in the conversion of some of the Asiatic hordes, and it underwent the usual variety of changes and applications, until it finally became identified with the ruler of Abyssinia. In their romantic search after this imaginary individual, the Portuguese discovered, claimed, and partially settled, a very large extent of coast; missionaries in considerable numbers were employed in converting the natives, and exploring the interior, and so successful were their efforts in this last object, that with the exceptions of Park and Browne, no modern traveller has equalled their progress. Even so far inland as Bambouk, the French in later times discovered, in the language of the inhabitants, unquestionable proofs of the prior residence of the Portuguese. Their first establishment was in the island of Arguin; and soon after their settlement here, an African Prince applied to them for their assistance in restoring him to his crown, of which, as he alleged, he had been unjustly deprived. An application of this kind was warmly welcomed by the Portuguese. The chief visited Portugal, readily consented to be baptized, and after a splendid reception, was sent back with a strong armament, to his native land; but on his return, in consequence of a quarrel between him and the commander of the fleet, the latter stabbed him with his dagger, and thus de-

feated at once the objects of the expedition. The castle of Mina on the Gold Coast, was the principal Portuguese settlement, and from this point they made their advances in all directions. Diego Cam discovered and ascended the Zaire or Congo river, on the shores of which he found a people whose language was entirely different from that spoken on other parts of the coast. By means of signs, he ascertained that the monarch of the surrounding country resided at a considerable distance in the interior, and he determined on sending presents, under an engagement from the natives, that the Embassy should be permitted to return in safety within a stipulated period. The time elapsed, and Diego took advantage of the circumstance, to weigh anchor, and sail for Portugal, with several of the principal natives on board: both the parties of exiles were well treated, and thus a regular medium of communication was created, as ample time had been afforded by the absence of the Portuguese admiral, for the acquisition of the respective languages. The effect of this intercourse in the establishment of Portuguese influence, and the nominal conversion of the monarch and many of the natives to Christianity, with the miraculous absurdities connected with the latter, would demand more space in the detail than we can afford. About the same time, the king of Benin is said to have expressed his anxiety to be instructed in the doctrines of Christianity; and the following remarkable story is related, as having been obtained in this quarter.

‘Twenty moons, which, according to their rate of travelling, might be two hundred and fifty leagues, to the east of the kingdom, there was a powerful king called *Ogané*, who was held, by the Pagan chiefs around Benin, in the same veneration that the sovereign pontiff was held in Europe. According to a long established custom, at the death of any king of Benin, the successor sent ambassadors to him with a large present, entreating to be confirmed in the territory of which he was now the rightful heir. The Prince *Ogané* then gave them a staff, and a covering for the head, similar to a Spanish helmet, all of glittering brass, to represent a scepter and a crown. He sent also a cross of the same brass to be worn on the neck, similar to those used by the commanders of the order of St. John. Without these ensigns, the people did not conceive they had a rightful king, or one that was properly a king at all. During the whole stay of the Ambassador, the *Ogané* himself was kept up as a holy thing, and was never seen by any one, having constantly a silk curtain drawn before him;—only at the time the ambassador took leave, a foot appeared from behind the curtain, ‘to which foot they did homage as to a holy thing.’

In 1640, the Pope sent a corps of Capuchin missionaries into Congo, but they did not set out till 1645. They were hospitably greeted, and as far as baptisms, and the distribution of beads and of *Agnus Dei*, went, they were emi-

nently successful in their great work ; but when they touched upon tenderer points, and urged the necessity of a limitation to one wife, they encountered a stubborn resistance. It seems too, that these pious fathers themselves, ready as they were to credit, or at least to invent, the most palpable absurdities, were somewhat at a loss to account for the eagerness with which the natives presented themselves for baptism ; at length, however, they discovered that their converts were attracted by the *salt* which, according to the Romish ritual, is placed upon the mouth of the person baptised. In these parts, salt is, from its scarcity, considered as a great luxury.

The most extraordinary personage to whom these fathers introduce us, is Zingha, a female of very singular energy, who, by intrigue and enterprise, became successively the ruler of Matamba, and the chief of the Giagas, a ferocious race that ' seem to have organized into a species of religious system, ' every atrocity of which human nature can be conceived capable'. Zingha was a leader worthy of this detestable crew ; she was an egregious witch, and of unbounded sensuality and cruelty ; still, on the whole, with some desperate lapses, she made, in the estimation of the missionaries, a very tolerable Christian. The fathers employed various instruments of conversion ; but among them all, the whip was found the most effectual. In one instance a queen was scourged into the profession of Christianity, and in another, a blacksmith, who claimed and received the honours of divinity, was cudgelled into orthodox mortality. It will be readily believed, that a faith and worship thus propagated and enforced, was not likely to commend itself to the understanding, nor to take a very tenacious hold upon the conscience. The plan of conversion included neither the illumination of the intellect, nor the transformation of the heart ; it was, in fact, little more than a modification of idolatry. There was no provision made for education, nor for the melioration of the civil and social condition of the Africans. Except in the single article of polygamy, all was subservient to the extension of sacerdotal supremacy, and the establishment of a system of superstitions scarcely less absurd and injurious than those which they superseded.

At a subsequent period, a Portuguese vessel employed in the slave trade, communicated with a large body of the Giagas employed on a predatory expedition. The Europeans first purchased the stock of slaves on hand, and afterwards ferried the banditti over a river which intervened between them and a tribe which they afterwards nearly exterminated. After repeated voyages, the Portuguese found that the Giagas were departed, and determined to follow them up the country. They soon overtook them, and were compelled, probably ' nothing loth ' to assist them with their fire arms.

Their task completed, they obtained leave to depart, leaving as a hostage for their return, Andrew Battel, an English prisoner, respecting whose personal safety they felt, of course, very little anxiety. At the stipulated time, his life had nearly paid the forfeit of Portuguese treachery ; he obtained, however, permission to return, but found himself unable to make his way to the coast ; he turned back, therefore, to the camp of the Giagas, who, supposing this step to be voluntary, received him with the utmost cordiality.

‘He was well-treated during four months which they spent “continually triumphing, drinking, dancing, and eating men’s flesh.” At length, their roamings having brought them to the neighbourhood of a Portuguese settlement, and the wizards having announced it as the Devil’s pleasure that Battel should depart, he found no difficulty in effecting his safe removal.’

But the discoveries and settlements of the Portuguese, were not confined to the western coast. In 1498, de Gama braved the terrors of the Stormy Cape, and passed round the extreme southerly point of Africa ; and after running along the greater portion of its eastern shores, stood across for India. Subsequent armaments were fitted out, not only for discovery, but for conquest ; and after severe but successful conflicts, the Portuguese made themselves masters of various ports on this coast. An expedition of considerable strength was sent into the interior, to search for the mines of gold and silver, which, like the extremities of the rainbow, eluded their grasp at the moment they were exulting in their imaginary success. Though they always defeated the native troops in open conflict, yet they were cut off by desultory warfare, and the attempt completely failed.

The French were little concerned in African trade, until the reign of Louis XIV. Among other objects of ambition, commerce and maritime dominion held a distinguished rank ; splendid establishments were formed in the East and West Indies, and Africa was looked to for a supply of slaves, and as the native country of gold. Accordingly, a Royal Company was formed, with all the privileges of exclusive trade : in nine years, however it failed. A second incorporation compounded with its creditors in eight years ; a third, shared the same fate ; a fourth, by great exertions, kept itself afloat for fifteen years ; a fifth, reverted to the old average of eight years ; the last, was the grand comprehensive monopoly of the Mississippi Company, and after the explosion of that destructive scheme, the trade was thrown open. The most able and enterprising of the directors employed on the coast by the African Company, was the Sieur Brue, who made several voyages up the Senegal, and ingratiated himself most completely with the various chiefs.

His adventures were by no means uninteresting, but they are not sufficiently important to justify us in affording space for an extended analysis. On one occasion he had the opportunity of becoming the son-in-law of an African prince, and it was with some difficulty that he succeeded in avoiding the proffered alliance. Some curious circumstances occurred during his residence on the coast. At one place, the females had taken it into their heads, that the bilge-water of the ship was a sovereign remedy for the tooth-ache, and eagerly exchanged large quantities of milk for a small portion of that stinking fluid. Among the different native commodities which the French were solicitous to obtain, monkeys held a high value; the natives, who consider these animals as nuisances, on account of their plundering habits, very naturally inferring that where one kind of vermin was acceptable, another must be equally so, brought various samples of *rats* to the market, and tendered them for sale. The great object of the French anxiety, was to establish a communication with Bambouk, the country whence, it was understood, all the gold brought down to the coast, was procured. After several unsuccessful efforts, M. Compagnon obtained access to this African El Dorado, and from his and later materials, an interesting account is given by Mr. Murray, of the manner in which the precious metal is procured. In the year 1749—50, the banks of the Senegal were visited by Adanson, the great naturalist, who published the result of his observations in 1757. All the travellers who had sailed up the Senegal, described its scenery in the most glowing terms, till Saugnier's fretful and gloomy temper cast its dark colouring over every object within its range. Burning sands, scanty cultivation, intolerable heat, the air and ground swarming with venomous life, animal food uneatable, water not drinkable, men and beasts equally ferocious;—such are the main objects in his tale of wretchedness. He had previously been shipwrecked on the coast of the Sahara, and ransomed from captivity. He afterwards undertook a voyage up the Senegal to Gallam; but on his return, his vessel was wrecked, and his cargo plundered.

The enterprises of the English in this direction, had been earlier and better conducted than those of the French. So early as 1588, a patent had been granted by Elizabeth, to certain rich merchants of Exeter, authorizing them to trade to the Senegal and Gambia. The chief object of solicitude was gold, which was supposed to be abundant in the interior regions accessible by those rivers. The first adventurer, Thompson, was a man of energy and resolution, but as it appears, deficient in prudence. He defied every difficulty and every disaster, and pushed up the river to Tenda, a point considerably in advance of former attempts. Here, however, he was killed, but by

whose hands is not ascertained. His successor, Capt. Richard Jobson, was a man of equal determination, combined with greater discretion; he ascended the river to the point reached by Thompson, and succeeded in establishing a trade with the natives, of whose manners and characters he gives many interesting particulars. The next narrative is of a very apocryphal description. A person, who is called Vermuyden, is stated to have acquired great wealth by trading to the Gambia, and a very particular account is given of the spot where he found gold in such quantity, as to surprise him with joy and admiration! But the whole account is delivered in so loose a form, and every thing which might tend either to verify or disprove it, is so carefully evaded, that we wholly disbelieve it. The remainder of this section is occupied with the voyages and adventures of Stibbs and Moore; together with an account of Job, an African prince, who, having been sent by his father to trade on the Gambia, had been surprised by the Mandingas, and sold to a captain on the coast, and by him taken to America. There his case became known, and excited general sympathy. He was ransomed, sent to England, and presented to the royal family.

‘He learned to speak and write English, and was even able to assist Sir Hans Sloane in the translation of Arabic manuscripts. His memory is said to have been very extraordinary. He wrote out three copies of the Koran, merely from recollection, and without using the first, in making out the two others. He had a peculiar turn for mechanics. Though a zealous Mahometan, he talked in a temperate and rational manner, on the subject of religion. He considered his captivity as fortunate, from its enabling him to acquire various branches of knowledge, of which he must otherwise have remained ignorant.’

He sailed from England in July, 1734, and reached Africa in August. A messenger sent up the country to announce his return, was absent four months, and at length brought back the intelligence of his father's death, very shortly after hearing the intelligence of the restoration of his son. Job, however, persisted in his intention of returning to his native land, and departed without further delay: the result is not known. The information respecting his country and its manners given by Job, is not very copiously cited. The principal fact, to which at that time little credit was attached, that the Senegal and Gambia do not unite, has since been ascertained to be perfectly correct. While Moore was superintendant of the factory at Joar, he received a visit from the king of Barsally, who, whenever he was not drunk, was generally occupied in prayer. The general routine of his life, was a mere alternation of eating, drinking brandy, and sleeping. Whenever he had ex-

hausted his stock of this necessary of life, he put his troops in motion, surprised and fired some neighbouring town, and seized the wretched natives as they fled from the conflagration. The slaves thus obtained, were exchanged for spirituous liquors. Moore relates various particulars respecting the superstitions of the natives. Africa, indeed, has always been the land of spells and wizardry. The necromancer of eastern romance, is generally a Maugrabee, and the narratives of travellers are full of illustrations of the enchantments and *feticherie* of the African sorcerers. The trial by ordeal, in some, at least, of its forms, is practised among them; and it is related that an English captain was so delighted with this sublime invention, that having missed a gun, he obliged his crew to submit to the purgation of boiling water: into a bucket of this, they accordingly plunged their hands, and to the full confirmation of the captain's suspicions, 'scalded themselves miserably.' Unluckily, while he was congratulating himself on the success of this expedient, he discovered the gun in his own possession, and his crew, very reasonably, thought themselves entitled to mutiny.

We have now given a general view of the progress, up to a certain point of discovery, along the coast of western and eastern Africa; the remaining portion of Mr. Murray's work we must advert to more summarily. Of all the nations in this part of Africa, the Daumanese or Dahomans, seem the most remarkable. 'Like the Lacedemonians, they display a singular mixture of ferocity and politeness, of generosity and cruelty.' Their deportment towards strangers, is courteous and hospitable; they are active and strong, and their general appearance is muscular and manly. Their government is a pure despotism. 'I think of my king,' said a Dahoman to Mr. Norris, 'and then I dare engage five of the enemy myself. My head belongs to the king, not to myself: if he please to send for it, I am ready to resign it; or if it be shot through in battle, I am satisfied, if it be in his service.' The entrance to the royal apartment, is paved with human skulls, the side walls lined with jaw bones, with the appropriate decoration of a few bloody heads suspended at intervals, and on the thatched roofs of his palace, short stakes project at regular distances, crowned with skulls. With reference to these, when the king determines on war, he simply tells his officers that *his house wants thatch*. On the Gold Coast, the Ashantees seem to be at present the ruling power; their capital has been recently visited by several English traders, who are, as we suppose, resident there still, and a description of the royal palace, apparently rather highly coloured, has appeared in the newspapers.

The proceedings of the African Association, have given a new aspect to the geography of the country to which they have directed their researches. Disastrous in one point of view as their proceedings have been, they have yet been successful in the extension of knowledge, and have added 'new lustre to the British name.' We can afford room for little more than the names of the enterprising individuals, who have perished on this forlorn hope of science. The first was Ledyard; he had resided for several years with the American Indians, and sailed round the world with Cook. In an endeavour to travel over land to Kamschatka, he attempted to cross the gulf of Bothnia on the ice, but found the middle not frozen. He returned, and walked round the head of the gulf, and penetrated as far as Yakutz in Siberia. After an ineffectual essay to cross the sea of Kamschatka on the ice, he was compelled to return to Yakutz, when he was seized by two Russian soldiers, conveyed on a sledge to the frontiers of Poland, and forbidden to return on pain of death. He reached England, and immediately engaged in the service of the African Association. Egypt was the avenue by which he was to attempt his entrance into Africa; but he died at Cairo of a bilious complaint, brought on by vexation at the delays of the caravan. This man was formed for a traveller. Sir Joseph Banks was struck at the first interview, 'with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye.' He was intrepid, but prudent, and his manners were extremely prepossessing.

Mr. Lucas was the next adventurer, and made an unsuccessful attempt to reach Fezzan, through the desert from Tripoli. The information which he procured, was, however, so extensive and important, as almost to compensate his failure. In 1791, Major Houghton set out from the Gambia, and reached Bambook, where the king gave him a most hospitable reception; but this gallant officer afterwards perished, a victim to the perfidy of the Moors. The journeys of Horneman, Park, and Browne, with the narratives of Adams and Riley, are of recent date and universal knowledge, and the melancholy details of the late unfortunate expeditions, we expect shortly to be called upon to lay before our readers, in a more extended and intelligible shape than we could possibly give to them here. For nearly the same reasons, we shall decline to enter on the narratives of the various Egyptian travellers. Denon is in every one's hand, and we have recently had occasion to give an analysis of the latest published journey to Upper Egypt and the Nubian frontier. Nor shall we enter upon the subject of Abyssinia. The early journeys of the Missionaries, are by no means destitute of interest; but they would be completely so,

in any such abridged form as that in which we must be compelled to present them. Bruce's journey and history is a popular book, and Mr. Salt's travels have been reviewed in our *Journal* within no very long space of time. Mr. Campbell's accessible book, is one of the latest accounts of the countries near the Cape of Good Hope, and the narrative of Mr. Burchell's journey, will probably soon be before the public eye.

This excellent and comprehensive work, is completed by a third book, containing—Geographical illustrations and general views of Africa.—Historical view of theories respecting the course and termination of the Niger—General view of the natural history of Africa, by Professor Jameson—General view of the moral and political state of Africa—and an Appendix, consisting chiefly of extracts from the Arabian geographers. The maps are admirable: they might have been more brilliantly engraved, but they could not have been better constructed.

The reports of which we have placed the titles at the head of this Article, contain a mass of information, which, though principally important in a dry commercial point of view, still includes much that is connected with the usual objects of scientific inquiry. As, however, it would be scarcely practicable to reduce the documents appended to the Reports, to a just and available order, within any reasonable space, we must content ourselves with adverting to a very few of those particulars, which seem to be of general interest. Our African settlements, with the exceptions of Sierra Leone and the Cape, are chiefly, if not wholly, confined to that tract of shore, which is usually termed the Gold Coast; they are defended by forts, within the limits of which they are in fact comprised, and are under the direction of local officers, subject to the control of a Committee in London, consisting of nine individuals, who are elected by the freemen of London, Liverpool, and Bristol. It does not appear that the appointments to coast-service are in any degree desirable; the salaries are not even nominally by any means high, and their real value is considerably less in consequence of the mode of payment by articles of merchandise, instead of money; the chances of survivors, from the mortality of the climate, are exceedingly small, and yet it is truly affecting to see the eagerness with which well educated young men present themselves for the approbation of the Committee. Even the ships on the coast are within the range of the pestilential air, and the royal navy has lost many valuable individuals on this destructive station. In a letter from Dr. Higgins to Captain Columbine, occurs the following description of the effects of disease, even where all medical means of counteraction could be instantly and liberally applied.

‘ I had been told at Senegal, that the mortality at Sierra Leone,

had been very great; and that the loss of men on board the ships had been particularly severe; I could not give credit to it, but was soon convinced of its truth by the arrival of the Crocodile at Senegal; yourself, (the shadow of what you had been a very few months before) contending with remittent fever, until your powers were nearly exhausted; the officers on the quarter-deck appearing like invalids; and the men at the capstern looking like patients marching to an hospital.'

The African Company, though we have not been able to collect from these papers that any such Company exists excepting in the Committee, are not permitted to trade in their corporate capacity; they are for the protection of commerce, and have been entrusted for that purpose, with the management and distribution of an annual parliamentary grant. The principal traffic on this part of the coast, as on almost every other, was formerly in slaves; but it is gratifying to know, that since the abolition, a considerable and increasing commerce has been maintained, in valuable articles of native produce, in exchange for British manufactures. The Ashantees in particular, appear extremely anxious to establish a friendly and commercial intercourse; and although this has been until recently impracticable, from the disturbed state of the country, it seems at length likely to be accomplished. The Ashantee territory lies considerably in the interior, and its inhabitants have been generally in a state of hostilities with the water-side people. Respecting this extraordinary nation, much information is scattered throughout these papers: a letter from Governor Torrane, dated 9th Oct. 1807, describes them as follows.

'The Ashantees fight with muskets, bows and arrows... the king values not the lives of a few thousands, to carry any point on which he is determined. Their bravery I have more than once in this despatch highly extolled; 'tis not to be surpassed; they manifest a cool intrepidity, you gentlemen would look at with surprize and admiration. In all my negociations with the king, I had cause to remark, what I have not often experienced on the sea coast, to wit, the strictest regard to his word; in fact, I look on king Zey, so he is called, to be a high character; he is of middling stature, remarkably well built, and of a handsome open countenance; indeed all the principal Ashantees seem half a century advanced in civilization, to those people on the water side. He is attended with many Moors, and every Ashantee man has a gregory,' (grisgris) 'or fetisch, which is a little square cloth, inclosing some little sentences of the Alcoran.... I have received a message from the king, importing that as soon as the war shall be over, he will return and form his camp near Anamaboo, to the end that we may arrange all points for the future welfare of the country, and the regulation of the trade; and here let me observe, that an intercourse securely opened with Ashantee, offers prospects of the highest advantage;

and the more so, as the slave trade is now at an end. The Ashantees have ivory and gold in great abundance, and the Fantees have ever thrown impediments in the way, so as to prevent this intercourse with us.'

In the answer of Lt. Col. Maxwell, to certain questions proposed to him by the Commissioners of African Enquiry, he states the following circumstance. Till about thirty years since, the peninsula of Cape Verd was subject to Damel, king of Cayor; but in consequence of intolerable exactions, and stimulated further by a difference of religious sentiment, the inhabitants, under an able chief, threw off the yoke, and established an independent republic.

' They built a wall across that part which forms Cape Emanuel, to defend themselves against the king, and fenced it with superstition. Damel assembled a large army to attack them; but such was the superstitious terror of this sacred wall, and perhaps the more rational dread of the brave and desperate men that were behind it, that though he remained encamped in its vicinity several weeks, he never ventured a serious attack, and from famine and desertion amongst his ill-combined army, was obliged to return discomfited.'

Of this small but estimable community, Governor Maxwell speaks in the highest terms. Their independence thus bravely purchased, they have never given up; their government is strictly republican, and the manners of the people are simple and industrious. They are abstemious in their habits. ' Many ' of them' (writes Col. M.) ' even deny themselves the gratification of drinking the sweet, and in that state, unintoxicating, juice of the palm, the most delicious, and most harmless ' beverage with which nature has blessed mortality.'

The Report contains an extract of a letter written by Sir James Yeo, respecting the continuance of the slave trade by Spain and Portugal, which alleges guilt enough to cover the governments implicated in its permission, with shame and infamy. Sir James avers, that the cruelties exercised towards the miserable slaves, have increased quadruple, and that the profits made are ' enormous.'

' They now fill their ships beyond any former precedent; as a proof of which, his Majesty's ship Bann, commanded by Captain Fisher, captured the Portuguese brig San Antonio, only 120 tons, with 600 slaves. In a passage of 80 leagues, more than thirty died, and as many more appeared irrecoverably gone. In the midst of the sick lay a putrid corpse, and such a horrid stench, that Captain Fisher was apprehensive of a plague, and was obliged to take, not only the crew, but 150 slaves on board the Bann, and make the best of his way to Sierra Leone.'

In short, it is perfectly clear from the facts stated by Sir James Yeo, and from every other circumstance that has come

to light, that nothing short of identifying the slave trade and piracy, will ever effectually destroy it.

The Report itself is not matter for criticism, and does little more than select the particular points which the Committee judged to demand more peculiarly the attention of the House.

Art. II. *A System of Physiological Botany*. By the Rev. P. Keith, F. L. S.

(Continued from p. 270.)

THE remarks with which we introduced this work in our last Number, led us to confine our attention to the *analogies* which actually exist between the structure and habits of the vegetable tribes, and those of the other works of creation; or to those fancied resemblances which are so eagerly traced both by the playful imagination of the merely popular observer, and by the deeper research of the physiological botanist. We trust our readers have been sufficiently interested to feel, with ourselves, that such a region of speculation abounds with flowers of the most attractive forms and hues; but we must not forget that it is our business rather to cull the few which are scattered more immediately in our path, than to dwell upon every blossom which invites our notice. In the present Article we shall proceed therefore, with some of her topics.

Mr. Keith's work is divided into four Books, three of which occupy the first volume, the second being devoted to the consideration of the last and most interesting part of his subject. The *First Book* is a treatise upon the *external* structure of vegetables, and views them with regard to their *conservative* organs and appendages, and their *reproductive* organs and appendages, the imperfect or cryptogamous plants being separately considered. The *Second* considers their *internal* structure; the *Third*, *The primary principles of vegetables*, as demonstrated by mechanical and chemical analysis; the *Fourth*, *The phenomena of vegetable life*. This last Book is the most elaborate part of the work. The following interesting physiological topics are successively treated: 1. Germination of the seed; 2. Food of the vegetating plant; 3. Process of vegetable nutrition; 4. Process of vegetable development; 5. Anomalies of vegetable development; 6. Sexuality of vegetables; 7. Impregnation of the seed; 8. Changes consequent upon impregnation; 9. Propagation of the species; 10. Causes limiting propagation; 11. Evidence and character of vegetable vitality; 12. Casualties affecting the life of vegetables.

These are the principal topics which form the matter of Mr.

K.'s volumes ; and we must not omit to notice, that each of these branches out into numerous subdivisions. That the field of research is sufficiently ample and comprehensive must be acknowledged ; of the nature of the facts brought forward, and of the manner in which the several investigations are carried on, our readers will have the means of judging, from the specimens which will be exhibited before we close the Article.

When we enter upon the study of any particular department of science, it is natural to inquire what are the objects which it comprehends, and how they are to be distinguished from all other objects of human knowledge. In the metaphysical sciences, it is often a matter of infinite difficulty, to lay down a perspicuous and correct definition of the subjects which occupy our speculations ; but in physical inquiries it is generally more practicable to circumscribe, by nicely determined limits, the department of that particular science which we purpose to contemplate. Even here, however, the difficulty is often considerable, when a vast number of objects are to be comprehended within the range of our particular science, and yet are to be decidedly separated from all the other objects of nature : the difficulty is increased, indeed, in proportion to the comprehensiveness of the science. For instance, it may be very easy to define any species of vegetable with such precision, that it shall be clearly separated from every other species in creation ; it is more difficult to define a genus, (as is evident, indeed, from the continual alteration of the genera which is daily taking place,) so as to remove all doubt whether some perplexing plant shall be referred to one genus or to another. But, to institute a still more general definition, to state, with precision, what we mean by a *plant* itself, is a matter of greater difficulty than many may have imagined. Mr. Keith, who is too sensible a physiologist not to be aware of this difficulty, has reserved his definition till the close of his work, thus inverting the natural order, instead of fairly meeting the question at the opening of his treatise. In the second volume, pp. 466—473 he enters upon this subject ; and those who see no difficulty in defining the limits of the vegetable kingdom, will do well to try their skill in defending any one of the various definitions which are there brought forward by Mr. Keith, and which afford abundant proof of the many unsuccessful efforts of botanists, to mark with precision the boundaries of the science.

Jungius defined a plant to be a substance possessing vitality without sensation, and fixed to a spot from which it derives its nourishment. It has not however yet been proved that vegetables are devoid of sensation, nor that are all fixed to a spot : on the contrary, while, in the animal kingdom, the Coral forms an

immoveable rock in the ocean, in the vegetable world, some of the Algæ float upon its surface, and wander upon the bosom of the deep, the sport of the tempests. Linnæus was not more happy in his idea that 'stones grow; plants grow, and live; animals grow, live, and feel:' the terms are not sufficiently simple for a definition, for they need themselves to be defined; and they involve also an assumption too much controverted to be admitted as a distinctive character. Bonnet defined a plant to be an organized body nourished by means of roots placed externally; animals being nourished by lacteals, or internal roots. Mr. Keith has shewn that this definition is physiologically false; and indeed were it true, it would be too obscure to be of service in doubtful cases. Hedwig's suggestion of the test of vegetable structure, as deducible from the organs of reproduction, is both unphilosophical, and inapplicable in the very cases of ambiguity in which we have the greatest occasion to refer to definitions. We think, with Dr. Smith, that Mirbel's definition is the least objectionable. Plants, he tells us, feed upon unorganized substances; animals, on the contrary, derive their nourishment from organized matter. Mr. Keith admits this to be 'the best ground of distinction which has hitherto been suggested.' We conceive, however, that he has considerably impaired its simplicity and perspicuity, by having modified it in the following manner:

'A vegetable is an organized and living substance springing from a seed or germ, which it again produces, and effecting the development of its parts by means of the intro-susception and assimilation of unorganized substances, which it derives from the atmosphere or the soil in which it grows.' Vol. II. p. 471.

It is somewhat surprising that Mr. Keith has not, in this Section, alluded to Chemical analysis, as constituting, perhaps, one of the most unequivocal tests of animal and vegetable substances. The simple experiment of burning, as the learned President of the Linnæan Society has remarked, is generally sufficient to decide, to which of the two kingdoms of nature any particular example belongs; the odour produced by the combustion of a bone, or of a Coral, being perfectly different from that caused by any vegetable body whatever.

However difficult it may be to circumscribe the animal and vegetable kingdoms by such precise limits, that no disputed ground shall be left, no border country, upon which captious physiologists may fight their battles; nevertheless, by far the greater number of phenomena which occur to our observation, are sufficiently characteristic and distinctive to be placed beyond ambiguity. Among these, the root of a plant is one of the most obvious parts in which its conformation is different from that of the generality of the animal tribe. By this organ the individual

is firmly attached to the soil; and by this it receives the greater part of its nourishment, and commences the elaboration of the substances which are to be developed above-ground, in so astonishing a variety of forms and hues. There are, it is true, some plants, as the *Conferæ*, which have no root at all;

‘ But almost all plants of the perfect class are fixed in the earth, by a root descending, in species of large growth, and sometimes even in species of small growth, to a considerable depth below the surface, and spreading, by means of lateral divisions, to a considerable extent around the centre. The divisions of the root of the Baobab, or African Calabash Tree, [*Adansonia digitata*] have been known to measure upwards of one hundred feet in length.’ Vol. I. p. 34.

In the development of this organ, various anomalies occur; if, indeed, that may be called an anomaly, which is no aberration from the laws of vegetable physiology, but merely a modification of habit produced by a corresponding alteration in the climate, or soil, or various circumstances to which the individual is subjected.

‘ Some perennials present the anomaly of what has been called the descending root, which is at first spindle-shaped and perpendicular, sending out some lateral fibres; but dying at the lower extremity in the course of the succeeding winter, and protruding new fibres from the remaining portion, and even from the lower portion of the stem, in the course of the following spring, which, by descending into the soil, draw down the plant with them, so that part of what was formerly stem is now converted into root. This process is repeated every year, and by consequence a portion of the stem is made to descend every year into the earth. This anomaly may be exemplified in the roots of *Valeriana dioica* [Marsh Valerian], *Tanacetum vulgare* [Common Tansy], and *Oxalis acetosella* [Common Wood-sorrel]; and will also account for the bitten and truncated appearance of *Scabiosa succisa* or Devil’s-bit [Scabious].....

‘ There are also some roots that may be called migratory, upon a principle similar to the foregoing. If the stem of a descending root happens to be creeping or procumbent instead of being erect, then the lateral shoots from above are carried forward in the direction of that procumbency, so that in the course of a few years the plant has actually changed its place by so much as the stem has been converted into a root. This is well exemplified in the genus *Iris* [Flower-de-luce]. But the migratory plant is perhaps best exemplified in the case of some aquatics, which have actually no fixed habitat, but float about on the surface of the water as they happen to be driven by the winds, as in the case of the genus *Lemna* [Duckweed] and some marine plants.’

‘ But one of the most curious and singular anomalies throughout the whole of the vegetable kingdom, is that by which a plant may be made to grow though inverted, the root being transformed into a

stem and branches, and the stem and branches into a root. If the stem of a young Plum or Cherry tree, but particularly of a Willow, is taken up in the autumn, and bent so as that one half of the top may be laid in the earth, one half of the root being at the same time taken carefully out, but sheltered at first from the cold and then gradually exposed to it, and the remaining part of the top and root subjected to the same process in the following year; the branches of the top will become roots, and the ramifications of the root will become branches, protruding leaves, flowers, and fruit in due season.' Vol. II. pp. 271—273.

An important and distinguished part of every vegetable, whether we look to its physiological structure, or the uses to which it may be applied by human art, is the trunk or stem. How many of our innumerable comforts, and conveniences, and luxuries, are derived from this part of the vegetable body! We are not less indebted to the graceful culm of the rush, and to the tender straw of the grasses, than to the robust trunk of the oak, for a multitude of economical inventions by which we have been enabled to rise above the barbarism of savage condition. Linnæus, in his *Philosophia Botanica*, expresses a singular opinion, that the trunk is 'the root above ground;' which is as eccentric an idea as would be the supposition that the body of an animal is the prolongation of the foot. The trunk is the great laboratory by which the various juices and secretions of plants are conveyed from the root to the most distant extremities of the individual.

(Trunks) 'are to be found of all dimensions, from that of the diminutive *Draba* [Whitlow-grass] that surmounts the parched wall, to that of the lofty mountain palm that rears its head to the clouds. This immense and gigantic tree, the *Palma altissima* of Sloane (Natural History of Jamaica), is a native of the West Indies, growing to the height of *one hundred and twenty feet*, and even, as it is said, to that of *two hundred feet*; being about seven feet in circumference at the base, but gradually tapering towards the summit, and thus forming with its lofty crown of fronds the noblest object of vegetable creation.

'In our own country, Oaks of a great age have been known to measure upwards of forty feet in circumference at the base of the trunk, with an elevation of ten or twelve feet without any division. At Colthorpe, near Wetherby in Yorkshire, there is now growing an Oak that measures seventy-eight feet in circumference close to the ground, and forty-eight feet at the height of a yard. It is said to have begun to decline in the reign of Queen Elizabeth, and though now much in decay is still likely to stand for many years.

'But the trunk of the Baobab or African Calabash-tree, *Adansonia digitata*, is beyond all comparison the largest tree yet known. Adanson, in his voyage to Senegal, saw a tree of this species that measured seventy feet in height from the root to the top of the branches, the trunk being ten or twelve feet in height by *twenty-seven feet in diameter* (Fam. de Plant. Pref. CCXII); a growth so enormous, that if the

fact were not well authenticated, we should be apt to regard it as altogether fabulous. The trunk of this immense tree is sometimes hollowed out and converted into a sort of house, serving for the abode of several families of negroes.' I. pp. 47, 48.

As the stems of plants have been called 'the roots above ground,' so, the leaves have, by some fanciful physiologists, been denominated 'aërial roots,' on account of the two parts of the plant having many common functions. From the astonishing variety of their forms, the extreme elegance with which they are often disposed upon the plant, and the importance of the vegetable functions which they perform, leaves may be considered as among the most interesting objects of nature. The brevity of their existence, too, contributes to impart no common interest to objects which occupy such an immense proportion of the rich scenery of Nature, and yet, in one short season fall into decay. The trunk, though despoiled of its foliage in the autumn, outlives the wintry storms of many generations; the flower, short-lived as are its beauties, droops only when the germen begins to swell, and the seeds to advance to maturity; thus giving us, in its decline, the promise of reproduction; but the millions of leaves which in the summer clothe the forest with verdure, and in the autumn throw over it a richly tinted drapery of various hues, fall to the ground to mingle, in permanent decay, with the unorganized soil. Such lively images presented to the mind at the close of every successive year, cannot fail to awaken a train of tender recollections, and to call up the most pensive associations of our own frailty. Hence, the fading hues of flowers themselves, have scarcely been more favourite topics in sentimental poetry, than the withering beauty of leaves, which, not only by their deciduous character, but by the countless myriads that perish simultaneously, remind us forcibly of the fleeting generations of man!

But we must return from this momentary digression.

'The size of the leaf, as well as all the other qualities, varies according to the species of plant on which it grows. But it is not always the largest plant that has the largest leaf. The leaf of *Caltha palustris* [Marsh Marygold], though an humble herb, is larger than the leaf of the Oak, though a lofty tree. The largest leaf produced on any British species of plant is, I believe, that of *Arctium Lappa* [Smooth-headed Burdock] or *Tussilago Petasites* [Butterbur Colt's-foot]; and yet it is scarcely fit to be compared with the leaves of many of the Exotics. The leaf of *Strelitzia regina* [*S. regina*, Canna-leaved Strelitzia] grows to the height of three or four feet by eighteen inches at the broadest, and yet there are others still larger. The leaves of the Banana or Plantain-tree [*Musa-sapientum*,] have been known to grow to the extent of ten feet in length by two feet at the base (Lour. Flor. Cochin.); so that some writers, owing perhaps to their extraordinary dimensions, have supposed them to be the leaves with which Adam and Eve are said to have made themselves aprons when they first felt the want of clothing; and to be

the same with those denominated fig-leaves in the history of that transaction as related by Moses. The leaves of some of the Palms, in their compound dimensions, are sometimes to be met with of the extent of from ten to fifteen feet in length; the length of the largest of the individual leaflets being three feet.' Vol. I. pp. 57, 58.

Leaves, also, exhibit anomalies. Of these, the formation of the Nut Galls, upon the leaves of a species of Oak which grows abundantly in the Levant, is a familiar example, and is interesting as connected with the formation of ink and dyes. It is caused by the puncture of an insect, of the *Cynips* genus, for the deposition of the egg. The pink glandular tumours upon Willows, particularly upon the *Salix alba*, (the Common White Willow,) is well known to us, even from our infant days. If this be opened at the proper season, it will be found to contain a single maggot. Such cases as these may be classed among anomalies, whether they occur in the animal or in the vegetable world, because they are distinctly-marked departures from the laws which, in the perfect individual, regulate its form and structure; and are occasioned by external, or accidental causes, which cause the secretions to be irregularly performed in the parts affected. We cannot, however, agree with Mr. Keith, in referring the well-defined though singular structure of the leaves of the genera *Sarracenia* and *Nepenthes*, to 'anomalies of figure;' since the curious conformation of these leaves falls as strictly within the laws of vegetable physiology, as those which have a more familiar aspect. In the first part of this Article, we have mentioned these singular plants, with the analogy of form which subsists between them and some of the inventions of human art; we cannot abstain from another quotation relative to the functions of these leaves. Linnæus imagined that the pitcher-form has been given to them, for the purpose of enabling them to retain a supply of water. Dr. Smith offers a different solution, upon which Mr. Keith thus comments:

'An insect of the *Sphex* or *Ichneumon* kind had been observed by one of the gardeners of the botanic garden at Liverpool, to drag several large flies to a leaf of *Sarracenia adunca* [Hook-leaved Side-saddle-flower], and to force them into the tubular part of it. On examination the leaf was found to be about half-filled with water, in which the flies were now struggling; the other leaves were also examined, and were found crammed with dead or drowning flies. The leaves of *Sarracenia purpurea* [Purple Side saddle-flower] are said to exhibit also the same phenomena, and seem peculiarly well adapted to entrap or detain flies, by having the margin beset with inverted hairs, rendering the escape of such insects as may have accidentally fallen into the watery tube, or are intentionally forced into it, impracticable; so that the putrid exhalation from the dead insects contained in the leaf often offends the nostrils, even in passing near the plant. Hence Sir J. E. Smith infers that the growth of the plant is perhaps

benefited by means of the air evolved by the dead flies, which the water has been intended to tempt, and the leaves to entrap and retain. This ingenious conjecture is no doubt sufficiently plausible as far as the plant may be affected; but cannot be regarded as quite satisfactory till such time as it shall have been shewn that the health of the plant is injured when insects are prevented from approaching it.'

'The celebrated *Nepenthes distillatoria* [Ceylon Pitcher-plant] exhibits also an anomaly similar to that of *Sarracenia*, but more striking if possible. The leaf, which is itself lanceolate, terminates at the summit in a thread-shaped pedicle supporting a pitcher-shaped process, surmounted with a lid, and holding an ounce or two of a fluid which appears to be secreted from the leaf, and to be intended as a lure for insects, which gain admission either by the spontaneous opening of the lid, or by forcibly raising it themselves. The consequence is that they fall into the fluid and are drowned, no insect being capable of living in it except a certain small *Squilla* or shrimp with a protuberant back, which, according to Rumphius, sometimes crawls into it and can live there. To this phenomenon Sir J. E. Smith applies the same solution as above, which is of course liable to the same objection.' II. pp. 285, 286.

The term '*objection*' is improperly applied to the notion of Dr. Smith, since from Mr. Keith's own statement, it only appears that a *decisive* experiment which shall either confirm or overthrow this proposed solution, has not yet been made. We must further remark that Mr. Keith has brought forward only a part of Dr. Smith's statement, who admits that the *Ichneumon* in the one case, and the *Squilla* in the other, store up small flies and worms in these vegetable larders, as convenient repositories for the food destined for themselves or their progeny. Thus, perhaps, a double purpose is answered by these singular natural conformations, for they are certainly not '*anomalies*', of the leaf.

Some of the most interesting details in these volumes, will be found in those sections in which the Author treats of the inflorescence, the functions of the stamens and pistils, the propagation of the species, the structure and germination of the seeds, &c. Under the head of '*Stamens*,' we meet with the following curious information, respecting the farina contained in the cells of the anthers.

'Where the anthers consist of cells, as in most cases, they contain also a fine powder, which botanists denominate the pollen, and which at the period of the maturity of the flower, bursts its integuments and explodes, the integuments assuming soon after a withered and shrunk appearance. In some plants the pollen explodes with considerable force, the cells bursting open as if by an elastic spring, and dispersing it by their own spontaneous action. In the Cypress tree it is thrown out with such force and in such abundance, as to resemble a cloud of smoke; and if the flowers of the Birch or Willow are suddenly shaken when the pollen is ripe, they will

exhibit a similar phenomenon. The aperture by which the pollen is discharged, is sometimes a small pore opening near the summit as in the Heaths; but generally it is a longitudinal slit, as in the Lily; and it is always effected in some definite or determinate manner in the same species.

‘ The colour of the pollen is very generally white; but sometimes it is yellow or orange, and sometimes it is glaucous or violet. When examined under the microscope the individual particles are found to assume a great variety of forms in different flowers. They are often globular, oval, or cylindrical. But in the Violet they are angular; in the *Narcissus* they are kidney-shaped; in the *Geranium* [Crane’s-bill] they are perforated; and in the Orchis they are conglomerated into masses. The surface of the globules is generally smooth; sometimes it is net-like; sometimes it is wrinkled; and sometimes it is beset with prickles, as in *Malva* [the Mallow] and *Helianthus annuus* [the Annual Sun-flower.]

‘ But the individual particles of the pollen are themselves organized substances; as may be seen also with the assistance of a good microscope, each particle consisting of a thin and membranous bag, capable of resisting the action of the air, but extremely susceptible to the action of moisture, which as soon as it meets with, it explodes, like the anther itself, discharging a fine subtile vapour, or a sort of fluid in which there are contained globules still smaller. The discharge of the primitive globules may be seen by placing an anther of the *Equisetum* [Horse-tail] upon a bit of paper, and watching it till it bursts, when it will often afford a very curious and singular spectacle; the globules after having made their escape seeming to be still in agitation, attracting and repelling one another, and rebounding as if endowed with a peculiar irritability. The discharge of the secondary globules is discoverable particularly in the pollen of the Valerian; and the experiment is best made by placing the anthers on water.’ I. pp. 112—114.

In the Section which treats of the ‘Anomalies of development of the flower,’ Mr. Keith has rather given us a catalogue of irregularities in the inflorescence, than entered upon any physiological discussion of the causes by which they are produced. It is by the artificial encouragement afforded to these ‘anomalies,’ that the florist is indebted for many of the gayest patches of the parterre, and for some of the most splendid specimens of cultivating skill which adorn the green-house. Notwithstanding the rich display of gaudy petals exhibited by the multiplied corolla of a double flower, the Botanist must claim the scientific privilege of calling them *monsters*; for the appellation is as truly applied to such productions, as it would be to an animal in which one member was a hundred-fold, to the exclusion of some other part of the body. In such plants, in vain does the systematic botanist look for the exquisitely harmonious structure of the most perfect parts of the vegetable, by which he is enabled to class, or to investigate, to communicate his knowledge of the science to others,

or to acquire it himself; while the physiological observer, however his eyes may be feasted with the glowing tints presented to his view, is constrained to consider as tawdry imperfections, all those productions of art in which the laws of nature have been violated, and the vegetable secretions have been forced into irregular channels, so as to give birth to unnatural deficiencies and monstrous redundancies. As a matter of pure taste, also, there are, perhaps, few instances in which the simple flower, (surrounding by its delicate corolla, the exquisite little system of stamens and pistils,) is not vastly more elegant than the more showy blossom, in which the essential parts of the plant are excluded, to make way for a crowded multiplication of petals.

‘ The anomaly most generally consists in the undue multiplication of the divisions of the corolla, by the conversion of part of the stamens into petals, which is occasionally to be met with both in monopetalous and polypetalous flowers. It occurs but seldom, however, in flowers growing in their natural state and habitat, though you will now and then meet with a double flower even in such circumstances. I have met with several specimens of the *Ranunculus acris* [Upright Crowfoot] in which the Corolla consisted of a double row of petals, even when growing wild in the fields: but double flowers are for the most part the effect, and often also the object of cultivation....The full flower is generally described to be that in which the divisions of the Corolla are so multiplied as to exclude the stamens and pistils wholly by means of their conversion into petals; which conversion is most readily effected in polypetalous flowers, such as the Tulip, Poppy, Pink, and *Ranunculus*; monopetalous flowers seldom being found full. This complete metamorphose, is, I believe, always the effect of cultivation, and is, indeed, one of the principal objects of the art of the florist; the beauty of the flower, according to general estimation, being thus much augmented....The pistil is often converted into a leaf, as may be seen by inspecting the flower of the double-blossomed Cherry, which generally protrudes from the centre a leaf in miniature.’ II. pp. 288, 289.

We have again to make a remark, similar to a preceding one, that the Author is incorrect in bringing forward the example of *Ruscus* (Butcher's Broom), in which the flower is protruded from the surface of the leaf, as an instance of an ‘anomaly in the situation of the flower.’ It is not an anomaly, being a natural and perfect, though not common, conformation.

When treating of ‘the appendages of the fruit,’ Mr. Keith gives us the following curious example of the veiled receptacle.

‘ If the appendage embracing the ovary covers it only partially, the fruit is then said to be veiled, as in that of the Hazel, which is veiled by the calyx: or of the Yew-tree, which is veiled by the receptacle.’

‘ The fruit of *Cyamus Nelumbo*’ [*Nelumbium speciosum* of the

Hortus Kewensis,—the Sacred Bean of India*] ‘which is also veiled by the receptacle, presents a very curious and singular spectacle in its ripened state; the receptacle, which is of an inversely conical figure with a broad and flat base, being excavated into a number of small and hollow cells, in each of which is lodged a seed or nut protruding by its upper extremity through the orifice of its cell, and thus consequently veiled. But at the period of the maturity of the seed, this curious and singular receptacle, laden with fruit, separates from its supporting stalk, and floats down the stream in which it grew; the seeds often germinating, and the young plants shooting as it floats along, giving the whole a fancied or a slight resemblance to a *Cornucopia*. And hence, perhaps, the origin of its mythological celebrity, having been regarded among ancient and eastern nations as the emblem of fertility.’ I. p. 187.

Nothing can be more interesting to the botanical student, than to remark the provision which has been made by the Creator for the reproduction of the species, either by the luxuriant offsets of the roots, (in which case it is rather an *extension* of the individual, than a *reproduction*,) or by the abundance of the seeds brought to maturity by a single plant. The atmosphere is almost filled with the principles of future vegetable existence. Among the Syngensian tribes, how many millions of seeds, produced within a very limited space, sail above our heads, suspended from the elegantly feathered pappus, by means of which they are wafted upon the breeze, like so many little balloons, to regions far removed from their native spot! The minute seeds of the Ferns, the Mosses, and (perhaps) the Lichens, float upon the wind, invisible to the naked eye; and are thus dispersed, in inconceivable myriads, over the face of the earth; being carried far away from the native plant, to give verdure to some remote waste, or to shade the ruggedness of some distant rock!

‘But the great fertility of some peculiar species is truly astonishing; a single capsule of Tobacco often contains one thousand seeds. A single capsule of *Papaver somniferum*, or the White Poppy, has been known to contain eight thousand; and a single capsule of the *Vanilla* from ten thousand to fifteen thousand. A single stalk of *Zea Mays* [Common Indian-Corn] will produce two thousand seeds: a single plant of *Inula Helenium*, or Elicampane, three thousand; and a single spike of *Typha major*, or Greater Cat’s-tail, ten thousand. A single plant of Tobacco has been found by calculation to produce the almost incredible number of three hundred and sixty thousand; and a single stalk of Spleen-wort [*Scolopendrium vulgare*] has been thought, by estimation, to produce at least a million of seeds.’ I. 171, 172.

* This splendid plant was esteemed so sacred that the Egyptian priests were not allowed to look upon it. There is a beautiful representation of it in the *Exotic Botany* of Dr. Smith, Vol. I. Tab. 32, 33. Rev.

We regret that the length to which this Article has already extended, will not allow us to enter in detail upon the interesting subject of the Second Book, 'The internal structure of vegetables, or the anatomy of the plant'; considered in connexion with that of the Fourth Book, 'The process of development.' On the first of these subjects, we must limit ourselves to a single quotation upon the anatomy of the bark. Having previously treated of the Epidermis, or outer membrane, 'which from its resemblance to that of the animal, has been designated by the same name,' Mr. Keith thus proceeds:

'The corticle layers, or interior and concentric layers, constituting the mass of the bark, are situated immediately under the cellular integument, where such integument exists, and where not, immediately under the epidermis.....The outer layers are coarse and loose in their texture, exhibiting individually a conspicuous and considerably indurated but very irregular net-work, composed of bundles of longitudinal fibres.....But the intersection of the fibres does not always take place in the same way in all plants, so that the net-work peculiar to one species, is often very different from that of another. This may be seen from comparing together the net-work of the barks of the Oak and Elm.....The inner layers are soft, smooth, and flexible, and capable of subdivision till reduced to an absolute film, but not always exhibiting a conspicuous net-work, at least till macerated in water, or exposed to the action of the atmosphere.....The innermost of the layers is denominated the Liber, the Latin term for a book, from its having been used by the ancients to write on before the invention of paper. It is the finest and most delicate of them all, and often most beautifully reticulated. But the Liber of *Daphne Lagetto* [the Lace-bark Daphne] is remarkable beyond that of all other plants for the beauty and delicacy of its net-work, which is not inferior to that of the finest lace, and at the same time so very soft and flexible, that in countries in which the tree is a native, the lace of the Liber is often made to supply the place of a neckcloth! *' I. pp. 325—327.

Our other quotation shall be upon 'The process of development,' which will give a fair specimen of the interesting physiological experiments detailed in these volumes. If a perennial be dissected at the end of a year, it will be found that an augmentation has taken place in diameter by the addition of a new layer of wood between the bark and the wood of the former year. It was long a subject of controversy with physiologists, whether this new ligneous layer was deposited by a secretion from the

* It may not be out of place to mention an admirable method for the exhibition of the different kinds of Barks, at the Museum of Natural History at Berne. It consists of sections of forest trees, which are arranged like books in a Library. The bark forms the back of each ligneous Volume, and is inscribed with the scientific name of the tree. The specimen, when taken from the shelf, exhibits the quality and structure of the wood. *Rev.*

bark or from the wood, or whether it might not be a conversion of the bark into wood. To ascertain this point, Du Hamel instituted the following beautiful experiment.

‘ In order to ascertain whether the new layer of wood is formed from the former layer of wood or of bark, his first experiment was that of a graft *par l'ecusson*; which is done by means of detaching a portion of bark from the trunk of a tree, and supplying its place exactly by means of a portion of bark detached from the trunk of another tree, that shall contain a bud. In this way he grafted the Peach on the Prune tree, because the appearance of the wood which they respectively form, is so very different, that it could easily be ascertained whether the new layer was produced from the stock or from the graft. Accordingly, at the end of four or five months after the time of grafting, the tree was cut down, and as the season of the flowing of the sap was past, a portion of the trunk including the graft was now boiled, to make it part more easily with its bark; in the stripping off of which there was found to be formed under the graft a thin plate of the wood of the Peach, united to the Prune by its sides, but not by its inner surface, although it had been applied to the stock as closely as possible: hence Du Hamel concluded that the new layer of wood is formed from the bark, and not from the wood of the preceding year. The same experiment was repeated with the same result upon the Willow and Poplar; when it was also found that if a portion of wood is left on the graft, it dies, and the new wood formed by the bark is exterior to it. The above conclusion, therefore, is perfectly legitimate, which Du Hamel also strengthens by the following experiment:—Having detached a portion of bark from its trunk, and covered the wood below it with a thin plate of tin-foil, he then replaced the bark as before, reducing the case to the following dilemma; if the new layer of wood was formed from the old layer of wood, then it was plain that the new layer would be deposited within the tin-foil; and if it was formed from the bark, it was also equally plain that it would be deposited without the tin-foil: the result accordingly was, that a new layer of wood was deposited between the bark and the tin-foil, but none between the tin-foil and the interior layer. This experiment was completely decisive of the point in question; and yet there is an experiment of Dr. Hope's on the same subject, which is, if possible, still more convincing: Having made a longitudinal incision in the trunk of a Willow of three or four years old, so as to penetrate through the bark, he laid bare a portion of the stem, by stripping the bark to the one side, which was, however, still attached to the stem at the upper and lower extremities of the decorticated part; the detached portion of bark was then bent into the form of a hollow cylinder, by uniting its edges as closely as possible, and the whole well secured from the action of the atmosphere. The plant was then allowed to remain undisturbed for several years, when the result of dissection was, that new layers of wood were generated within the lateral cylinder of bark, while the decorticated portion of the stem remained unaugmented; the portions above and below being augmented, as in other ordinary cases of

vegetation. It is evident, therefore, that the additional layer by which the plant increases in diameter is generated from the bark.⁹ II. pp. 218—220.

A further question, of considerable physiological interest, arises: Is the new layer thus formed, merely the indurated *Liber* of the former year; or is it a perfectly distinct substance, *secreted* by the bark, but not produced by the *conversion* of the bark into wood? From some delicate experiments of Du Hamel, it appears certain that the bark acts only as the organ of transmission of the secreted fluid, and that the new layer of wood is formed by the descent of the proper juice (or *Cambium* as named by Du Hamel) from the leaf through the vessels of the bark. It is highly probable, also, that this gelatinous substance, or fluid of organization, is secreted in two distinct concentric layers; one tending to the centre, and forming the *Alburnum*, or new wood, the other tending to the circumference, and constituting the *Liber*, or young bark.

Our limits forbid us to enter, at any length, upon the amusing part of these volumes, which treats of the products of vegetable analysis. In the Section upon '*Resins*,' we have the following notice, resting on the authority of Mirbel, respecting the *Bloom*, which is vulgarly attributed to the presence of animalculæ.

' Upon the epidermis of the leaves and fruit of certain species of plants, there is to be found a soft and glaucous powder. It is particularly observable upon cabbage leaves, and upon plums, to which it communicates a peculiar shade. It is known to gardeners by the name of *bloom*. It is easily rubbed off by the fingers; and when viewed under the microscope seems to be composed of small opaque and unpolished granules, somewhat similar to the powder of starch; but with a high magnifying power it appears transparent. When rubbed off, it is again reproduced, though slowly. It resists the action of dews and rains, and is consequently insoluble in water. But it is soluble in spirits of wine; from which circumstance it has been suspected, with some probability, to be a *Resin*." Vol. I. p. 438. See also p. 187.

Among the *Gum-Resins*, (which are obtained from vegetables by expressing and inspissating the juice, not by natural exudation,) we meet with the pigment so familiarly known in every drawing-box, under the name *Gamboge*. This substance exudes from incisions in the bark of the East Indian tree *Mangostana Cambogia*. The disagreeable *Assafætida* (the concreted milky juice of the Persian *Ferula assafætida*) is also a Gum-Resin; which, however uninviting to European tastes, from its intolerably fetid odour, is used by the Indians as a *seasoning* for their food, and is called by them the food of the gods. With this we may contrast a Gum-Resin of more inviting character—*Myrrh*: it is concreted, in the form of tears, from

some unknown Abyssinian and Arabian plant, which Bruce refers to the Genus *Mimosa*; it is supposed to be the *Acacia vera*, or, as it has been called by some Botanists, the *Mimosa Nilotica*, the Egyptian Thorn.

Many vegetables are known to secrete *Wax*, in a form very little adulterated by extraneous substances. It exudes from the fruit of *Myrica cerifera*, Common American Candle-bury Myrtle, a plant which grows abundantly in Louisiana. The beautiful and singular phenomenon exhibited by the *Dictamnus albus*, or White Fraxinella, is supposed to be owing to a perspiration of *Wax*, which forms an inflammable atmosphere around the plant.

‘ This plant is fragrant, and the odour which it diffuses around forms a partial and temporary atmosphere which is inflammable; for if a lighted candle, or other ignited body, is brought near to the plant, especially in the time of drought, its atmosphere immediately takes fire. This phenomenon was first observed by the daughter of the celebrated Linnæus, and is explained by supposing the partial and temporary atmosphere to contain a portion of *Wax* exuded from the plant, and afterwards reduced to vapour by the action of the sun.’
I. p. 428.

Wax is found in different plants in various states of concretion. When it has the consistency of butter, it is denominated Butter-of-Wax. The Butter of Cacao is expressed from the seeds of *Theotroma Cacao*, the Smooth-leaved Chocolate Nut-tree: it is to this substance that chocolate owes its flavour and unctuousity.

Our last quotation shall be upon the useful substance *Caoutchouc*, more familiarly known by the name *Indian-Rubber*.

‘ It is obtained chiefly from *Hævea Caoutchouc* and *Jatropha elastica* [the Elastic Physic Nut], trees indigenous to South America; but it has been obtained also from several trees which grow in the East Indies, such as *Ficus Indica* [the Banyan-tree], *Artocarpus integrifolia* [the Indian Jaca-tree], and *Urceola elastica* [a native of Prince of Wales’ Island, and the coast of Sumatra].

‘ If an incision is made into the bark of any of these plants a milky juice exudes, which, when it is exposed to the air, concretes and forms *Caoutchouc*. As the object of the natives in collecting it had been originally to form it into vessels for their own use, it is generally made to concrete in the form of bags or bottles. This is done by applying the juice when fluid, in thin layers, to a mould of dried clay, and then leaving it to concrete in the sun or by the fire. A second layer is added to the first, and others in succession, till the vessel acquires the thickness that is wanted. This mould is then broken, and the vessel fit for use, and in this state it is generally brought into Europe. It has been brought, however, even in its milky state, by being confined from the action of the air.’

'Caoutchouc, when pure, is of a white colour, without taste, and without smell. The black colour of the Caoutchouc of commerce is owing to the method of drying the different layers upon the moulds on which they are spread. They are dried by being exposed to smoke.....

'It seems to exist in a great variety of plants combined with other ingredients. It may be separated from resins by alcohol. It may be separated from the berries of the Mistletoe by means of water, and from other vegetable substances by other processes. It is said to be contained both in opium and in mastic. But from these substances it cannot be extracted in sufficient quantities to make it worth the labour. It is applied to a great many useful purposes both in medicine and in the arts, to which, from its great pliability and elasticity, it is uncommonly well-adapted. *In the countries where it is produced the natives make boots and shoes of it, and often use it by way of candle.*' I. pp. 449—451.

Here we must close our extracts from the interesting matter of these volumes. It only remains for us to give our readers some information respecting the general merit of the work; and in doing this, our remarks shall be brief, because, from the general outline, and from the copious quotations which we have brought before them, a tolerably correct idea may be formed of what may be expected in the perusal of the whole. We do not hesitate in declaring our opinion that, in its general execution, it is highly creditable to Mr. Keith, and that it is well adapted both to advance his own reputation in the scientific world, and to promote the extension of knowledge in this department of Natural History. Very few facts with which we were not previously acquainted, are brought forward by Mr. Keith; but his materials are drawn from the best sources, and he has given a comprehensive statement of the principal physiological phenomena in the vegetable creation, which are scattered throughout many volumes in the works of Linnæus, Grew, Bonnet, Hedwig, Du Hamel, Malpighi, Mirbel, Ellis, Knight, and many other philosophical writers upon the anatomy and functions of plants. It is always a somewhat invidious task to contrast rival works, by different living writers, each of which possesses its peculiar merits; we cannot, however, withhold an opinion, to the declaration of which the readers of our Review are, perhaps, entitled, that Mr. Keith's treatise by no means supersedes the elegant volume upon Physiological Botany, by the President of the Linnæan Society, although the latter is condensed into one half of the bulk of the former. In Dr. Smith's work there is a touching simplicity of style, a delicacy of expression, and an exquisite selection of illustrations, which have rendered his book a classical volume, and which will continue to ensure it a place in the library of every person of taste and science. In Mr. Keith's volumes there is more detail, which is not without its advantages;

but we think he has not always been judicious in swelling his pages with a list of unsuccessful physiological experiments, when he should rather have seized upon the points of fallacy, and given us the general results, without entering into a tedious enumeration of the actual processes of indecisive trials. If this method of proceeding renders his work somewhat less attractive to the merely popular reader, it may possibly give an increased value to it as a manual for the more patient student in Physiological Botany. There are some subjects, and those not the least interesting, in these volumes, which are scarcely at all touched upon by Dr. Smith. Among these, the part which is devoted to Chemical Botany, or the Analysis of Vegetable Products, will be found to contain a vast fund of valuable information; but even in this department we cannot commend the extreme minuteness of detail which often leads Mr. Keith far from his subject. Who, for instance, would expect, in a treatise on *Physiological Botany*, to meet with the information, that the best *Flint Glass* 'is composed of 120 parts of white siliceous sand, 40 parts of pearl-ash, 35 of red oxide of lead, 13 of nitrate of potass, and 25 of black oxide of manganese?' Vol. I. p. 460. The mere circumstance that the vegetable alkali is used in the manufacture of glass, is too slender a link to sustain such digressive details, for if such be allowed, they become positively interminable.

Some other faults have been noticed by us, and must not be passed over without remark. The numerous subdivisions of the treatise are so far from contributing to the '*lucidus ordo*,' that they perplex by the intricacy of their ramifications. To say nothing of the division into *Volumes*, which is one of merely mechanical convenience, we have *Books, Parts, Chapters, Sections, Sub-sections*, and *Articles*, in a descending series. The extremely subtle divisions of his materials, produces, as a natural consequence, both intricacy and repetition: thus we have observed that the account of the Bloom is repeated Vol. I. p. 187 and p. 438; the curious phenomenon of the *Dictamnus albus* occurs twice, Vol. I. p. 428 and Vol. II. p. 112; and we meet with the very same observations on the Colthorpe Oak at two remote intervals Vol. I. p. 48 and Vol. II. p. 506; &c. &c. We think that those parts which are merely descriptive of the parts of plants, and their various forms, might be much more conveniently thrown into the shape of a Catalogue, as in Dr. Smith's work, by which means much heaviness of style would be avoided: by adopting the contrary plan, Mr. Keith has been compelled to link his sentences together by the perpetual use of particles repeated to satiety.

Our report of this work having been, as we conceive, sufficiently extended, we now dismiss it, not without a favourable

opinion, and a cordial hope that many who have read this critique will become better acquainted with the pages on which it is a comment; for we are confident that, whether they be popular or scientific readers, they will not rise from their perusal without much amusement and instruction.

Art. III. *A Voyage round Great Britain*, undertaken in the Summer of the Year 1813, and commencing from the Land's End, Cornwall: by Richard Ayton. With a Series of Views, illustrative of the Character and prominent Features of the Coast, drawn and engraved by William Daniell, A.R.A. Imperial 4to. Vols. I and II. pp. 440. Price, half-bound, £15. 1814, 15, 16.* [Fifty-five Views, coloured, and a Vignette.]

IT is very fairly made, in the preface to this work, a matter of wonder, that all the numerous and diversified undertakings for the topographical illustration of our island, should have left to a describer and delineator, so late in the day, a subject of absolute novelty in a comprehensive survey of its coast. Excepting the fashionable watering-places, some of the ports, and a few remarkable picturesque points, (not, however, for the most part, satisfactorily delineated,) the coast is an unknown region to even the most topographically given of the many readers whom it encircles.

‘It is the design, therefore, of the following Voyage, minutely to describe the whole coast round Great Britain; not merely to give plans and outlines of its well-known towns, ports, and havens; but to illustrate the grandeur of its natural scenery, the manners and employment of people, and modes of life, in its wildest parts.’

‘As in this voyage the reader will find two navigators frequently sailing on horseback, and on more than one occasion scudding in a gig, it will be necessary to explain the causes which obliged them to prosecute their course by means so irregular and unfamiliar. When the undertaking was first designed, the authors most certainly intended to travel principally by sea, but, on experiment, the plan was found to be utterly impracticable. As it was their object to examine every point, and stone, and cranny of the coast, no kind of boat was calculated for their service but a small rowing-boat, as no other could venture to approach near enough to the shore for their purposes. The boat was easily to be procured, but the winds and waves were not so tractable: rapid tides, ground-swells, insur-

* The work has been published, and continues to be published, in monthly numbers, twenty-eight of which, containing each two plates, at the price of 10s. 6d. constitute these first two volumes. All the numbers subsequent to the termination of the second volume contain, at the same price, each three plates, but with a smaller proportion of letter-press. On this plan the work is intended to continue.

mountable surfs, strong winds, and foul winds, are among the catalogue of horrors on the coast, which were frequently all raging at the same time, and no one of which could be encountered with safety in a small and open boat. But luckily, the incompatibility of small boats and great seas did not interfere with the object of this work; for, by proceeding along the edge of the cliffs, when the sea was not to be trusted, there was always an opportunity of examining the same points which could have been seen from the sea, and likewise of exploring many little creeks and inlets, which form some of the most picturesque and interesting features of the coast, at which a boat could not at any time possibly land, and which, therefore, in a voyage more formally and literally pursued, must have passed unnoticed. If the weather had been always fine, and the sea always smooth, boats would not have been employed more frequently than they have been in the course of this circuit.

The work warrants us to congratulate the adventurers that the novelty of their track was exceedingly far from being its only recommendation. The series of natural scenery through which it led them, presented incomparably a greater number of striking aspects than they could have beheld in the same length of course in any other direction on British ground. They had a prodigious advantage in constantly beholding the watery element in its magnitude, and without their being, as in the case of persons far out at sea, put by that magnitude out of sight of every thing else, but the sky. This element they contemplated in its tranquillity, and in its endless diversities of action in its assault on the land. Indeed, the whole line of their journey might be regarded as the scene of interminable battle between the flood and the stable and defying element; the effects, however, on which element, in the warfare of so many ages, are presented in a front of ruin, but sublime in that ruin. Fallen masses of rocks, thrown in the wildest disorder, stupendous craggy precipices, dark caverns, deep chasms cut into the land, at the less invulnerable points, a solemn air of desolation over the whole, and an aspect of fated, relentless, eternal persistence in the conflict, by the ever-renewed vigour of the one element, and the never-to-be-subdued firmness of the other; this is a combination which, for power of impression on a contemplative mind, defies all rivalry of any inland succession of natural scenery, of the *same prolonged extent*, in the island. There are to be added to the picture the monuments and vestiges of departed generations, in the ruins of castles, frowning on the verge of the cliffs, or the relics of ecclesiastical or sepulchral structures in some of the now solitary recesses; with a reinforcement, in some instances, of the impression of such spectacles, by tragical memorials, related, or even presented to the eye, of the fate of mariners cast away on the rocks of the shore. The travellers confess, too, that on some occasions, they had the benefit and luxury of an aggrava-

tion of such impressions, by a certain degree of the sense of personal danger.

As to the maritime population also, the striking peculiarity of character created by their habits and employments, with its various modifications as viewed in so long a succession of localities, contributed greatly to the force of the general effect.

We do not know what scenes of nature and society the writer of the descriptive narrative might have surveyed before, to furnish him with the aid of contrast and standard, in passing over a new and strange tract; but he certainly brought to the adventure a great alertness of observation, and a very considerable degree of susceptibility, though far enough from being of the most simple kind, to the distinguishing features, natural and moral, of that tract. The imagination of the very able draughtsman of the undertaking, would readily recall, for comparison, the aspects of remote foreign shores, with the visages and manners of their variously coloured, and clad, and conditioned inhabitants. Some hints of such comparison might have been pertinently and with advantage thrown in, had it been his task also to write the narrative, and with the fulness and particularity with which it is given in these two volumes.

Any attempt at a regular abstract of it would be much beyond the allowance of our pages. A few slight extracts and notices, made here and there in passing along, may suffice to give some general notion of the quality and merits of the performance.

'Ground-swells' have already been named as one of the menacing phenomena by which the travellers would have to try their fortitude.

'In the calmest weather there frequently rise up 'ground-swells,' which are extremely dangerous for all open boats, and which, not being to be foreseen or provided against, make the life of a fisherman on the coast of Cornwall as precarious as his sport. I endeavoured to ascertain the causes of these ground-swells, but could learn nothing satisfactory respecting them. Some assured me that they were the forerunners of an approaching gale, and others, that they were in consequence of a gale that was passed; but all agreed, that they were more to be dreaded than a gale, as they came on without warning. They occur only along shore, as their name imports, and beyond them the sea is frequently quite calm. In this case the effect is very singular; for the space of a quarter of a mile, the sea, without wind, is tossed, as if by a hurricane, into the wildest uproar and confusion, while beyond, as far as the eye can see, it is one still surface, as smooth as glass.'

'There is no part of the English coast,' remarks the Writer, 'where the ocean can be seen with such grandeur as on the north coast of Cornwall, which is entirely open to the whole sweep of the Atlantic. In most of the land-locked channels round our coast, the waves, in consequence of frequent sands and shoals, are short and

broken; but here the huge round billows come rolling on, each a mountain, which you have time to gaze and ponder on, while you may distinctly trace the immense chasm which separates each from that which follows, and thus pursue in detail the march of the mighty sea, as it moves on in majestic regularity.*

The sea happened to be in a mood, which does not, sometimes, occur in the course of many weeks, to permit a quiet visit to the Longships-lighthouse, the dreary position of which, and the desolate condition of the two living beings who are imprisoned there at the shortest allotment an entire month, in some rare instances as much as four or five, put our Author, thus early in the narration, on his utmost mettle for that sort of strong and aggravated description and reflection, which he appears to like sufficiently to be much pleased with the very frequent occasions he finds for employing it, and in which it is but justice to say that he excels. He makes quite the worst of the self chosen doom of these two monthly-relieved lamp-lighters, when he will have it a more than adequate suffering for the punishment of the blackest conceivable crimes. Such language would seem to betray some infection of those said 'ground-swells,' which, as we have seen, rise up in tumult without rhyme or reason.

Some share of attention is paid, with sham gravity, to the legends of which there is no lack along this coast; and it is not in a much more canonical tone of feeling that, with the help of Carew, Borlase, Polwhele, &c. the Author goes into some discussion of matters of the county-history; especially what relates to,

* The numberless remains of insignificant castles, entrenchments, and earthworks, raised immediately on the cliffs, at the western extremity, and on the whole line of the north coast of Cornwall, some of which,' says he, 'we had the merit to observe. On authority much higher than my own, I venture to divide the honour of their construction equally between the Irish and the Danes, to the exclusion of the Cornish and all other pretenders.'

It will not be at all demanded of an adventurer, setting off from London to make a hasty tour of the whole coast of the island, that he should have qualified himself to enter into the history of each locality of so ample a circuit, marked though it be with antiquities of which it might be gratifying to have an illustration. It may in most cases suffice for him to make a reference to the most approved topographical historians, with brief citations sometimes of the opinions of such authorities. It may not, however, be amiss for him to be aware that it will be good policy not to indulge too promptly and too freely in language of contempt for the laborious investigations of the relics of past ages, though the importance and the certainty of

the results of such investigations may often be greatly exaggerated by the solemn earnestness and the confident theories of those who have prosecuted them. Contempt should imply knowledge; nor is it advisable to try what is the very least portion of knowledge that may save it from becoming itself contemptible.

Very early in their progress the Tourists were struck with that melancholy appearance of the vegetation which continued to present itself to them through a long succession of stages.

' We observed the same scarcity of trees on the whole coast of Cornwall, and as far inland as we could see. It is occasioned by the westerly wind, which passing over a vast extent of sea, comes unmixed and untempered to this coast, and blighting as it blows, extirpates, root and branch, every tree and shrub that oppose it. The westerly wind is more prevalent and more boisterous than any other. Dr. Johnson observed that he had travelled two hundred miles in Scotland, and seen only one tree not younger than himself: we travelled at least half that distance in Cornwall, and saw only three not shorter than ourselves. The pernicious effect of the salt wind was strikingly evidenced in a few stumps, which we saw coaxed up under the lee of a wall, and which could not raise their heads an inch above it, but were shaved as flat as with a scythe, and all of equal height, or just as high as the wall. If, encouraged by an unusual duration of a land-breeze, an aspiring twig, or a vagrant leaf, should peep above the allotted level, it would inevitably be cut off by the first breath from the sea, and the whole be again reduced to its former mop-like smugness and uniformity.

' The proprietor of the only good house about Padstow, (the largest town on the north coast of Cornwall) pointed out to us, with a satisfaction at once too lively and harmless to challenge any thing on our part but assent, some picturesque improvements which he had effected on his grounds in spite of nature, who had opposed him throughout with peculiar malignity. On one little mount was a grove of all kinds of trees, in all stages of decay, of which in five minutes, you could have counted not only the branches but the leaves; and on another eminence, a few palisaded sticks, which it was hoped would, in a course of years, sprout up into another grove "to correspond."

A character of gloomy grandeur is prevalent generally along this northern coast of Cornwall; not so continuously on that of Devonshire.

' It is at intervals only on the coast of Devon that the rocks burst forth; but on that of Cornwall, league after league is marked by one dark line of rock never interrupted by a patch of earth, but parted by a wide chasm, faced also on each side with rock, and again renewed, and still in rock. Both coasts appear to have been shattered by some tremendous concussion, but in the one the effects have been gradually softened by time, while in the other the confusion is still fresh and unreformed, the ruggedness unvaried and untamed.'

' This coast,' (near Combe-Martin) 'is considerably loftier than

any part of the north coast of Cornwall, but it has not the same wild and terrible grandeur, the same dismal desolate gloom, which was always associated in our minds with shipwrecks and storms.'

'For three leagues to the eastward of Combe-Martin the coast is even more vast than that which we had just passed. Some of the cliffs are computed to be a thousand feet in height, and they are so steep that, when we were not many yards from their base, we could distinguish sheep on the ridges and projections at their summits. These sheep appeared like white specks, so very minute that we should not have observed them at all had they not been pointed out to us by the boatmen, nor believed that they were animals of any kind had we not perceived that they moved. We were contesting the matter with the men, with our eyes intently fixed on a cluster of the white specks, when they suddenly vanished, and we then granted at once that they could not be daisies. The cliffs are generally covered with short russet grass, and in parts tufted with shrubby oak; but the rocks are frequently seen bursting through this surface, and at intervals all vegetation is arrested; the rocks appear rising in fragments over fragments, and the whole front looks like one tremendous ruin.'

The writer well describes the manner in which the ocean frustrates its own violence, in its action on a rocky coast.

'The remains of former cliffs, washed down by the waves, now form a barrier which protects the present cliffs against further depredations. Thus the sea, with only its ordinary means of aggression, never advances far upon a rocky shore. When it flows over a smooth surface, and can employ a large and unbroken body of water, it may undermine the bottoms of cliffs, though composed of the hardest rock; but the first fall of the superincumbent matter raises obstructions to its further progress, and the land merely plants a few of its rocks as outposts for the defence of the main body. When the coast consists of sand or chalk, the sea is more destructive, and is assisted by other agents, the most considerable of which are frosts and thaws. The ruins of cliffs composed of these soft materials are of no service, but are speedily washed away by the waves which return unchecked to new conquest.'

The sensations caused by looking off the edge of some of these tremendous precipices, suggest some curious observations on the fact, familiar to almost every one's experience, that a great difference is made in the sense of danger, by the greater or less physical magnitude of its cause, though the degree of the danger be really the same.

'A man will thrust half his body out of his garret window, without fear or thought of a fall; but let him ascend two or three hundred feet higher, and though the necessity of falling may not be more obvious, and though the consequences of falling would not be more fatal, yet he immediately begins to tremble, and intrench himself in his strong holds. When we look from an eminence only fifty feet high, it may require an effort of calculation to be convinced that we should be killed if we were to fall; but when we look from a height

of seven or eight hundred feet, the certainty of being dashed to pieces if a foot should slip is so vividly illustrated, that there appears to be danger in the mere contemplation of a fall; death is represented as so very certain that we imagine it to be very near. We are sensible of the same kind of feeling when the eye is not the medium through which terror is received. A man will stand with perfect confidence at the very brink of a pool which he conceives may contain just water enough to cover his head, but signify to him that the pool has no bottom, and he will instantly start back that he may not be drowned.

Very frequent occasions and subjects occur for the indulgence of the writer's turn for satiric reflection. A legitimate subject enough is that complacency we feel in having learned the mere names of places or proprietors, as if, by that, we had gained knowledge available to some use.

'In travelling in a chaise through a country which was new to them, many may remember, that they have often let down the window, and torn their throats to rags in roaring to the driver, "Who is the owner of this house, and that house?" And having been assured that it was Mr. Jenkins, or some other equally a stranger, have received the bald name with an air of contentment, as if something had actually been gained. With the same thirst for knowledge, we seldom approached a rock, without studiously enquiring what it was called, as if the title of the Gull, or the Goose, could make it more or less than a rock. On the coast, every rock, at all peculiar in form or colour, has a name, by which it is identified as a seamark: to seamen, these minute distinctions are of substantial use; to us, they were mere shadows.'

We have lively descriptions of the pilchard and other fisheries, and of the habits of the persons employed in them. Of the general condition of their places of residence, we are not, we presume, to take as a fair sample, the little port at the distance of a stage north of Padstow.

'On entering the village of Port Isaac, we were assailed by a stench which would be wronged by any attempt to describe it. There was no appearance of consciousness in the countenances of the inhabitants; and we found, on investigation, that there was nothing unusual in the wind, but simply a separate dunghill before each door of the village, composed chiefly of the most loathsome remains of the fish caught during the last six months, besides an immense accumulation of the same abominable matter on the beach, in all degrees of corruption. The pigs were engaged in fruitless efforts to remove the nuisance. The stoicism of the people we could neither comprehend nor imitate; what further they had amongst them that could justify notice we did not stop to enquire, for our first impression was so strongly to their disadvantage, that we hurried from them as fast as we could, in a transport of disgust.'

The number of instances, described in succession, amount to a general statement respecting this north Cornwall and Devon

coast, that its ports are in a constant, irresistible, and far advanced progress to destruction, by the accumulation of sand at their entrances. Of Bude Haven it is remarked,

‘It was once a large and commodious port, all traces of which are now buried under the sand. The river Bude meets the sea here, and at its confluence formerly spread into a wide estuary, capable of receiving ships of great burden, but now runs to the sea in a shallow stream, navigable only for ducks and geese. The destruction of the haven is attributed both to the sand from the sea, and the mud from the river, the first embankment was of sand, which obstructed the mud in its passage to the sea, and co-operated with it in filling up the channel.’

A similar account is given of the greater number of the harbours. Even Padstow, which is said to be the best on the coast, cannot admit vessels of more than two hundred tons, over a bar which has on each side, water enough for—(it is indeed a very loose statement) ‘three or four hundred tons;’ ‘and if there be any swell of the sea, so heavy a surf falls on this bar, that small vessels dare not approach it, except at high spring tides, and in very fine weather.’ This evil, which is of course beyond all remedy or alleviation, will probably have aggravated, by the time of the next circumnavigation of authors and painters, that character of poverty, half-barbarism, and desolation, so conspicuously presented to the present adventurers. In many of their stages, they encountered this character in what travellers naturally regard as its strongest proof and worst form—a grievous deficiency of viands, and of accommodations for repose. At some of the houses purporting to be inns, and the only ones in the places, they had to exercise their patience or their anger, whichever they pleased, and either of them with the same reward, under a destitution of the plainest articles of the first necessity. This appears to have been their predicament at a point so far advanced upward toward certain great and festive cities of more north-east position, as Linmouth, which is within a few miles of the termination of the Devon coast, and within a few more of Minehead, a decayed and melancholy-looking town, where the voyagers bade a long adieu to the English coast, and stretched across the Bristol Channel to Wales.

If we were to look back along the whole line of the amphibious expedition, from this point to the Land’s-end where it commenced, for the purpose of naming the one spot in the track, distinguished by the most romantic wildness of nature, and the one spot exhibiting the most forlorn view of the condition of the people, we could not, perhaps, do better than refer to the descriptions of Boscastle harbour, and the village of Bossiney, two places within an hour’s walk of each other. Of the harbour and the scenery about it, it is pronounced that,

‘—Nothing in nature can be more fancifully disposed. A narrow chasm, between two enormous crags makes a passage for the sea, which enters in a serpentine course, which winds its way up a valley, overhung on each side by black and jagged rocks. We saw it in a calm, when the sea stole in, and pursued its sinuous track without noise or ferment; in gales of wind it dashes in with prodigious fury, and bursting on the rocks at every angle, rushes up the valley in a sheet of foam. A line of white posts is ranged on each side of the channel, as a direction for vessels in the night; a precarious guide through this maze of rock, yet one that decides between safety and ruin. I can conceive nothing more terrible than entering this harbour at night in a gale, with the rocks closing above you and deepening the darkness, and with nothing visible but the white breakers, (of what use, then, those same posts?) roaring on all sides amidst rocks which you know it would be destruction to touch. The harbour of Portreath is very frightful, but the course is straight, and therefore attention may be confined to one object, or as seamen say, to keeping a good look out a-head. At Boscastle the crookedness of the channel is the cause of many difficulties; the most serious is the contrariety of the wind, which may be fair in one reach, and foul in another, and thus occasion in so narrow a passage, extreme confusion in the steerage of the vessel and the management of her sails. None but pilots intimately acquainted with the harbour venture to approach it.’

At Bossiney, three miles inland from this scene of grandeur and elemental energy, the travellers beheld a perfect subsidence of the intellectual and moral powers in indolence and poverty.

‘The thatch which covered the houses was black and ragged: the walls were full of chasms which admitted the light excluded from the windows by patches of blue aprons and wisps of hay and straw, in the place of glass; there was a dunghill on one side of every door, and a trough for hogs on the other; but all these were appearances of comfort compared with the furniture of the interior. Here it is difficult to describe particulars: father, mother, and children, with dogs all ribs, and chickens all feathers, besides a motly assemblage of materials of which it is impossible to define the use, were all jumbled together, and connected by one strong cement of dirt. I have seen many villages, but no one where man was so passive an animal as at Bossiney. The country around is quite in character; it has the nakedness without the grandeur of the coast.’

The frequent sketches of the character of the inhabitants interspersed in this narrative of the survey of the scenery of the coast, form collectively an unattractive picture. It is true that nothing can be more remote from simplicity than our Author's manner of viewing and describing. With quick apprehension and a great deal of sense, he is full of trick and catch, affects a bold tossing way of talking, must be comic in some part of every paragraph, likes strong hits and fine dashes of exaggeration, and will lay about him without even giving warning to

stand clear. Though, therefore, the reader may give him credit for veracity, in the plain coarse sense of the term, yet the absolute truth will be modified, in many cases, by this sporting of a man's own whim and caprice, and this violence for blaze and bounce, in a style we must say, sometimes not unworthy of the stage of the mountebank. But nevertheless, the genuine effect of the matter of fact portion of the representation, will be to convey an image akin to barbarism in worse features than ignorance, squalidness, and the appropriate roughness of the seafaring character. Without going into particulars, we may remark, how many odious things are complicated in the one nefarious practice, general on this coast, of making a prey of whatever might have been saved to the sufferers in shipwrecks. At Combe-Martin the people complained of the infrequent occurrence of this profitable calamity. 'They talk of a good wreck-season as they do of a good mackerel-season,' says our Author; adding, in his dashing way, 'and thank Providence for both.'

But the Cambrians, on the opposite side of the channel, it seems, are still more accomplished practitioners in this iniquity. It is when in the neighbourhood of St. Donat's that the writer observes,

'The people on this coast have always been, and still are, notorious for more than common rapaciousness and brutality in their attacks upon the miserable wretches, who have the misfortune to be cast away upon their shores. The particulars that are recorded of these savages on these occasions, are such as one should expect to hear of, only amidst the privileged pillage and massacre of a stormed town. They have been accused not only of robbing, but sometimes of murdering, that they might rob with security; and heedless of age or sex, of tearing the clothes from the persons of women and children, though drenched with wet, and shivering and dying with cold. There is a mixture of such monstrous cruelty and cowardice in thus falling upon the feeble and distressed, that it is difficult to credit these shocking accounts; but I fear that they are true, and that they extend to many other parts of our coast. I do not believe that the seamen along shore are ever concerned in these desperate outrages. I have before had occasion to observe that they do not hesitate to plunder a wreck, and that they plunder on a simple principle of justice to themselves; but they are invariably humane and gentle toward the sufferers.' 'The people who are called wreckers, come from all the country villages in the neighbourhood of the coast; and it is most probable that the numbers of those are but few, who are guilty of the worst enormities of their dreadful trade, and that they consist of those miscreants who, not only on the coast, but in all parts of this and every other country, prowl about loose in society, always prepared for plunder, and often fearless and ferocious from want, ready to murder when plunder is to be the reward.'

But will it be impertinent to inquire what becomes, all this

while, of law, and of magistrates? Where are the records of judicial proceedings, and awarded and inflicted punishment? The power of the government, pervading as it does, with such comprehensive and irresistible efficiency for whatever relates to its own claims and interests, every corner and shred of the country,—is it baffled in its benevolent zeal for the repression of this flagrant iniquity? Is this detestable moral violence, prevailing within the line of the contact of the land and sea, regarded as something beyond human cognizance and control, like the fury of the waves on the other side of that line?

It should be the less difficult to repress or punish this abomination now that the aristocracy of the coast have relinquished their share in it. The time was, if local tradition may be believed, when a watch-tower, still standing on a height in the park of St. Donat's castle, was the station for a sentinel, constantly 'looking out for vessels in distress, not for the purpose of guiding and saving them, but that the servants of the castle might have instant notice when a ship was wrecked, and pounce upon it in the name of their lord, before the country people had time to come down and intercept them.' And in a brief account of Dunraven House, a gentleman's seat on a cliff four miles from St. Donat's, there is, and of no very remote period, a dreadful history of one of the occupants having enriched himself by the wrecks on his manor, 'which he multiplied as much as possible by the hellish device of setting up false lights along the shore.'

'Tradition reports that this wretch was punished for his iniquity by a sudden misfortune, of which these are the particulars. Within sight of the house there is a large rock, which is partially dry at low water, but at other times entirely covered by the sea. On this rock two of Vaughan's sons' (that was the miscreant's name) 'landed one day for the sake of amusement; but not taking care to secure their boat, it was carried away by the tide, and they suddenly discovered themselves doomed to inevitable destruction, and with the protracted horror of watching the gradual rise of the water, which they knew must at last overwhelm them. In this terrible situation they were perceived by the family from the house, but no assistance could be given to them, for there was no other boat in the neighbourhood, and no time to procure one from a distance: amidst the vain expedients and frantic screams of the poor boys and their wretched parents, the tide rose, and the rock disappeared. This visitation was, of course, generally regarded as a judgement on Vaughan; and he himself was so struck with grief and remorse, that he could no longer endure the sight of his house, and sold it to a Mr. Wyndham, the ancestor of its present possessor.'

From the cast of the language here, it may be surmised that the Writer would not be unwilling to bring an indictment of superstition against the notions of the people and the conscience of the wretch himself; with which notions and conscience we are strongly disposed to coincide.

The coast at Aberthaw, the point at which the tourists first touched the Welsh side of the channel, is stated to be composed of a kind of limestone peculiar to that spot; and which furnishes an incomparable cement.

‘ When burnt into lime and placed under water, it immediately assumes the hardness of the original rock, and even when pulverised and scattered over the land it is converted into a hard grit by the first shower of rain. In the construction of bridges, piers, and all stone work that is exposed to water, this lime is in the highest estimation. All the roofs and walls in the village are defended by a coat of this eternal cement; and when a roof admits the rain, it is conceived quite time to pull the house down.’

While looking at the modernized castle at Cardiff, our Author, in a sprightly and sensible strain, defends against the reproaches of antiquaries, the practice of repairing and depraving castles into commodious dwelling-houses, ‘ instead of keeping up ruins ‘ in a state of purity, at an expense sufficient to build a palace.’ The prodigious operation by which a canal has been formed from Penarth harbour, two miles below Cardiff, to the grand scene of iron-works—Merthyr Tydvil, is duly celebrated, as well as those works.

‘ The head of the canal, at Merthyr, is more than five hundred and fifty feet higher than the tide-lock where it falls into Penarth harbour; and in the intervening space it is raised sometimes more than three hundred feet above the river Taff, to which it runs parallel in its whole course.’

The notice suggested by the instance of the church-yard at Britton Ferry, in Swansea bay, of the now declining practice of decorating the graves of relatives with planted ever-greens, and flowers, leads to the mention of a curious mode of petty spite and revenge. None but sweet-scented flowers are planted on the graves, they alone being considered as emblematical of goodness;

‘ but the turnsole, African marygold, or some other memorials of iniquity, are sometimes insidiously introduced among the pinks and roses by a piqued neighbour, in expression of contempt for the deceased or his surviving relations. The facility which is thus given to every malevolent individual, of dropping a seed against the memory of another, is certainly a great imperfection in this system of monumental gardening.’

And upon this follows one of that sort of forced jokes, which are interspersed throughout the narrative with a liberality which leaves the reader's gratitude far behind. ‘ It forms a puzzling ‘ kind of consideration to determine what possible construction ‘ the law of libel could put on this singular mode of slander: it ‘ would have rather a droll effect in a trial, to hear of a man ‘ escaping on a nice question of smell, or being at once pronounced guilty by the whole nose of the court.’

In truth, the affectation of jocular smartness recurs so very often, as to become a nuisance in the composition. Besides partaking but slenderly of the wit for which it may be suspected to be intended and mistaken, it is generally of what we may fairly call a rather low quality, we do not mean in a sense importing turpitude, but as expressive of a certain vulgarity of taste, much estranged from the mental habit created in the best schools of literature. These ill-judged vivacities shall sometimes be protracted, in a continuous form, through a succession of sentences, and sometimes they are made to crack off in a single phrase, or queer combination of words: Of the latter kind, we have an example only two or three paragraphs further on than the sentence we have just transcribed.

‘In the last boisterous excesses of a wake or a fair, I can easily conceive that the ancient feelings of national rivalry might be for a moment revived,’ [between the people of English and of ancient Cambrian descent,] ‘and that the parties might be ready to decide the question of superiority at the point of their knuckles; but in the ordinary business of life, they do not suffer their peace to be disturbed by such fanciful distinctions; but associate on terms of the most intimate familiarity, and interchange hearts and hats without reserve.’

In viewing the copper-works carried on at Neath, and near Swansea, the Travellers had occasion to observe the very destructive effect of the smoke on vegetation. In the immediate vicinity of one of these establishments, situated in a hollow, ‘there is not a blade of grass, a green bush, nor any form of vegetation: volumes of smoke, thick and pestilential, are seen crawling up the sides of the hills, which are as bare as a turn-pike-road.’ They find, however, a much stronger cause of complaint against the copper-works and the iron-works, in the wretched, squalid, and revolting condition to which the women are doomed in these employments. In their sooty persons and coarse attire, ‘they present,’ says the Describer, ‘a form of more roughness and rudeness, in the shape of woman, than I ever saw in any other part of the kingdom.’ It is added, that ‘in all parts of Wales the women are employed in the hardest and dirtiest drudgery like the men.’ A similar account is given of their condition on some parts of the previously surveyed tract of English coast. A strong deposition is made of the depravation of morals and manners of which they notoriously partake at Swansea, and throughout the districts of the manufactories. A laudable and indignant regret is expressed at the pernicious system of these establishments, in the article especially of their devoting very young children to barbarism, and vice, and all their consequences, amidst the employments and corrupt example of their busy and profligate crowds.

The number of ruined castles in the western tract of Glamorganshire, attributed chiefly to Norman usurping occupants of the territory, is so great, that the Tourists seldom found themselves convicted of an impertinent question in asking regularly, at hazard, on entering a village, Which is the way to the castle? There are some very lively and just reflections on the bloody, but yet unvaried and uninteresting history of these castles. (Vol. I. p. 79.) Nevertheless, the writer has taken laudable pains to furnish a general idea of the transactions constituting this history, with several special samples relating to particular spots and castles, the scenes of long and ardent strife between the Welsh on the one side, and the intruding Normans, and a colony of Flemings who made good their ground in Pembrokeshire, on the other. These foreigners were willingly patronized and abetted by the English monarchs. It was seen that they must, and that they did, to a degree very highly convenient to those monarchs, engross the martial animosity of the Welsh, violently and justly indignant at this encroachment on their territory. The cost of energy and blood, expended on these resolute invaders and their castles, was so much gained to the cause of English ambition and conquest. The colonists, in addition to the facilities for receiving aid by sea, and to their immeasurable superiority in the arts and works of fortification, had the grand advantage of faithful compact among themselves; whereas the Welsh, condemned to a wretched distribution among rival chieftains, all possessed with the 'spirit of the first-born 'Cain,' could not be restrained even by the urgency of this general interest, from hacking and demolishing one another, as if to save the Normans, Flemings, and English, a part of the trouble of doing it for them; and as if, by giving these adversaries the opportunity of recruiting their force, consolidating their defensive system, and rebuilding their sometimes burned fortresses, to compensate to them the mischief often done by the impetuous fury of Cambrian attack. Our Author takes occasion, in describing Pembroke castle, and adverting to its history, to give a hideous specimen of this state of things, in a brief recital of the events of eight years of murder and devastation; an exhibition to make even the deepest hater of ambition invoke the strong arm of a conqueror.

The long course from Pembroke, by Milford Haven, St. David's, Fishguard, and Cardigan, to Aberystwith, is marked by many curious descriptions and observations, which we must not stay to particularize. The most disconsolate kind of scene, as uniting dreariness in the works of nature with decay in those of man, would seem to be St. David's.

'In a melancholy desert, and within view of a wild and terrible coast, stands the city of St. David's, which, whatever may have

been its former extent and condition, is now reduced to a village of the meanest and most wretched description. So mournful a combination of nature and art I never remember to have seen; every object bears the same impression of dismal poverty, whether the eye settles upon the ragged and tattered village, or wanders over the surrounding country, divided by stone walls into large unprofitable enclosures, without one spot of verdure, and with a soil insufficient, on every little eminence, to hide the nakedness and deformity of the rocks.

'The ancient buildings are situated in a deep hollow, and no part of them is visible from the village except the summit of the cathedral tower; but on approaching to the brink of the close, they all burst upon you in one view, and present a very melancholy scene, with some little surviving magnificence, but waste, silent, and forsaken. The cathedral is the only building within the close that is not perfectly a ruin.'

And even this venerable structure seems hastening toward that still more venerable condition; for 'the side aisles of the chancel are roofless, and yielded up without remorse to the inclemencies of the weather, no care being taken to preserve the monuments or any of the decorations of the interior.' There are some beauties of monumental inscription worthy to survive the hardest substances in which any of them are engraved. For example,

'Petra, precor, dic sic,
'Anselmus Episcopus est hic.'

Again:

'Silvester medicus jacet hic. Ejusque ruina,
'Monstrat quod morti non obsistit medicina.'

In reverting to the sterile bleakness of the coast, the Writer justly remarks, that

'The want of trees and verdure has not the same mournful effect immediately on the coast as in the interior; we are not accustomed to these ornaments on the coast, and they give way to a new order of scenery, possessing many charms in compensation. If the land be not embellished with vegetation, it is infinitely diversified in its outline, and with the rocks in all their fantastic detail, and the majestic sea spotted with ships and boats, constitutes a scene that is always interesting.'

Our Author's style is well adapted to the story of the ludicrous French invasion at Fishguard, in 1707. Harmless, however, and almost farcical as it was, it made on the people, unused to the martial games so amusing to their ancestors, an impression perfectly awful, which the subsequent twenty years have not modified to an indifference capable of according with the sportive strain of the Traveller's narration.

But the most striking part of this long stage of descriptions, is the account of a lighthouse on one of the rocks named the Smalls, near the southern promontory of St. Bride's Bay; a

structure, says our Author, 'which stands in a more exposed and terrible situation than any other building of the kind on any part of our coast, the Eddystone not excepted. It is seven leagues from the main land, completely open to the Atlantic, and surrounded on all sides by a wild and disordered sea. At the Eddystone the tide runs less than three knots, and here more than six.' 'The rock is not more than six feet above high-water mark, so that the sea, if in any degree agitated, passes entirely over it, and in gales of wind from the south or west, rises in a body thirty feet above it.'

'It is built entirely with wood, and is very skilfully contrived. The base consists of eight oak posts, whole trees, surrounding a central one; and so arranged as to form a segment of an octagonal pyramid, twenty-four feet wide at the base, and sixteen at the apex. The posts are fixed eight feet deep into the rock, and rise forty feet above it: the intervals between them are open so as to give a free passage for the sea, except for a small space near the summit, where there is a close boarded cabin seven feet high, in which three men live, who have the charge of the lighthouse: above this there is a wooden cage forming the lantern. The building was erected in the summer of 1775, by Mr. Whitesides of Liverpool, a very ingenious man, who is still the superintendant.'

In October, 1812, the inhabitants were in a dreadful situation for a whole fortnight, in consequence of a most violent tempest, which broke, in the night, one of the supporting posts.

'Others were loosened and displaced; the lantern was entirely swept away; and the men's cabin so shattered, that the sea burst in upon them and drenched them with every wave. They gave up all hope of being saved, and waited in utter darkness, their cabin rocking in the wind, and the pillars cracking under them, for the final crush which they expected every moment to overwhelm them.'

Doomed to remain in their terrible abode fifteen days before it was possible to render them assistance, it is not improbable they endured a greater measure of the passion of fear,—the estimate being combined of duration and intensity,—than the collective amount of that suffering in the whole life of some mortals.

The difference of appearance, in reference to picturesque character, between the coast of Cardiganshire, and the adjoining coast of Pembrokeshire, is strongly marked.

'The latter is so deeply indented, and its promontories are so frequent and of such vast projection, that our views along its front were always bounded by a distinct and bold horizon; but the coast of Cardiganshire is drawn out in one long range of stupendous cliffs, broken by gentle bays and promontories, so as to vary without interrupting the perspective, which the eye follows in all its turnings and inflections, till it gradually fades into obscurity.'

No single natural object seen on this western and northern line of coast, was so striking as one on the southern side of Pem-

brokeshire, the Eligug-stack, an immense detached column, composed of strata once perhaps horizontal; but the soft mass is now so much inclined toward the sea, which dashes against its base, and with such a preponderating weight of its upper portion, as to make it almost miraculous that it should maintain itself in the air for an hour. Mr. Daniell's drawing perfectly corresponds to the idea conveyed in the description. Eligug is the denomination of a species of sea-fowl, by which, at a particular season of the year, during the time of incubation, this and other inaccessible rocks on this coast are occupied so thickly, on the tops and every ledge, as to cause these tenants very great inconvenience, and give frequent occasion for quarrels.

As to the state of intellect among the people, no recent stage of the adventure affords so remarkable an exhibition as that given in the account of the superstitions of St. Gowan's chapel and well, at the southernmost point of Pembrokeshire, to which chapel and well, it would seem, by this account, to be a common thing for diseased and lame people to resort, in the hope of a miraculous cure, or at least a cure in some more mysterious way than from any merely physical cause.

On taking the sea again from Aberystwith, of which place we have a lively description, the voyagers had occasion to observe, with no small inquietude, how little security was afforded, by the extravagant demands of their boatmen, engaged at the place, for any tolerable knowledge of the proper channel among the shoals even no further off than three miles north of their own harbour. And here it is asserted generally, of the Welsh boatmen, that they are inferior to the English in local knowledge, skill, and intrepidity. The cause of this inferiority our Author finds in the poor and narrow scale on which the fisheries are carried on, owing in a great measure to the poverty which precludes all large adventure. The boats, and all the equipments, are in a diminutive way, the distances ventured from land are short; and the men trained in this very limited service know but little, and dare but little, compared with those, for example, of the Kentish coast, from one harbour of which (Broadstairs) 'I have seen,' says the Writer, 'in the mackerel season, a fleet of nearly two hundred sail put to sea in an evening, the value of each of which, with all her gear, might be estimated, on an average, at £150.'

We are well pleased with the tone of enthusiasm in the feelings excited on first coming fully in view of Cader Idris and Snowdon, with their subordinate ranges, contemplated in one magnificent though partly very distant prospect. 'They appeared to me as a new creation, and I could scarcely regard them as parts of a world formed for the use of man.' The majestic character was not impaired in a very near approach to the former of these noble eminences, at Barmouth, a place which, for any

thing but its mountain views, the Writer pronounces to be, 'in all its combinations, the *ne plus ultra* of every thing that is cheerless and uncomfortable.' It is built in horizontal ranges or tiers up a steep ascent, with such well adjusted relative disposition of these tiers, that the smoke from the chimneys of the lower, regularly and imperatively applies for admittance at the doors and windows of the next above. The want of this luxury in the lowest range, which is near the level of the sea, is more than compensated by

'a high bank of sand before them, which not only intercepts their view of the sea, but *sprightly* introduces itself with the west wind into every pervious cranny from the gables to the ground. One cannot account for the strange indolence or ignorance of the inhabitants, in not attempting to consolidate these sands by vegetation; though, when the wind blows strongly from the west, they actually render the lower houses scarcely habitable.'

It is a 'watering-place;' and our Author takes occasion to descant on the miserable *ennui* of the places so denominated, in terms the strength of which may be imagined when we say that they reach the difficult fault of *exaggeration*.

(To be continued.)

Art. IV. *The Inquisition Unmasked.* By D. Antonio Puigblanch. Translated by William Walton, Esq. 2 Vols. 8vo.

(Concluded from page 252.)

LAWS for the support of social establishments, to be in accordance with justice, and to promote the good of the community, must appeal to the hopes and fears of mankind, inspiring the innocent with confidence of protection, and awakening in the guilty the dread of punishment. The regulations and mode of judicial process established in the Inquisition, are founded on injustice, in a disregard of all the principles by which human society can maintain its relations and secure its legitimate ends. Instead of its proceedings being adapted to alarm the offender, and to inspire the unoffending with assurance of safety, an impossibility almost absolute on the part of the accused, to substantiate the justice of their cause, and a facility almost boundless on the part of the Inquisition to aggrieve them, are the two principal hinges on which its judicial examinations turn in criminal cases. This execrable tribunal exhibits the very perfection of craft and despotism.

'Like an abortion, which it in fact is, of the ignorance and fanaticism of the middle ages, its judicial forms in no way differ from the impurity of its origin; and its code is an assemblage of all kinds of barbarous legislation, till even illegality is therein reduced to system. A tribunal which, regardless of every thing man holds sacred, such as good faith and respect to the Divinity, forces him to utter the sen-

timents of his heart in order that they may serve as a motive of condemnation—a tribunal which surrounded by darkness, rests the issue of the most important affairs of which it takes cognizance in the impenetrable secrecy of its proceedings—a tribunal, in short, which fears no one on earth, for to no one is it answerable, not even to public opinion, whose censure tyrants themselves have not escaped, of what horrors must it not be capable, what monsters must it not harbour in its bosom? It is therefore no longer a subject of wonder that such a multitude of enormous crimes have been committed by this tribunal, and rendered its name so odious—crimes so much the more revolting and abominable, because they have been committed under the sanction of religion.' Vol. I. p. 131.

The qualifications of a judge are at all times of primary consideration in the administration of law; but where the proceedings of a criminal tribunal are conducted in secrecy, and the powers of the judges are supreme, their qualifications are of the greatest possible moment. That nothing may be wanting to the legitimacy of the title by which the Inquisition may challenge the possession of pre-eminent infamy, the ignorance and incompetency of the judges who preside at its tribunals, are included in the grievances which the Author enumerates and exposes.

'With regard to the inquisitors of Italy, John Calderini positively asserts the fact, and exhorts them to take counsel of experienced men, as most of them are ignorant of the principles and practice of public law; adding, that otherwise they would be in danger of absolving the guilty and condemning the innocent*. Judges who are unacquainted with the principles of right and the precepts of the canon law, I make no hesitation to say, cannot know their obligations, or be fitted to sit on the bench. Respecting those of Portugal, Tavernier furnishes us with proofs, in what he relates of a Capuchin friar of the name of Ephraim de Nevers, who about the year 1600 was a prisoner in the Inquisition of Goa. When he was set at liberty, notwithstanding his great virtue and reserve, he could not refrain from complaining that no inconvenience he experienced was so great as that of seeing his fate in the hands of such idiot judges. Dr. Dellon affirms that he noticed this circumstance some years afterwards, when he was a prisoner in the same Inquisition†. Hence do the Portuguese noblemen say, when they wish to joke about the backwardness of their children at college, that they will put them into the post of inquisitors or canons‡.' Vol. I. pp. 134—136.

Nothing can more determinately attach the character of injustice to a government, or more clearly indicate its gross cor-

* Johan. Calderini, Tractatus de Hæreticis Cap. VI. n. 1.
 "Quia Inquisitores ut plurimum sunt juris ignari, et possent faciliter sic decipi ut absolverent condemnandum, vel damnarent forsitan absolvendum, debent circa occurrentia processus communicare consilia peritorum in jure."

† Dellon; Relation de l'Inquisition de Goa, Chap. XXVIII.

‡ Narrative da Perseguição de Hippolito Joseph da Costa, written by himself. Tom. I.

ruptions and its tendency to absolute despotism, than the sanction and encouragement which it extends to the practice of secret denunciation and to concealed informers. The Mosaic statutes (Lev. xix. 16—18.) were prohibitory of this evil, and prescribed the duty and obligations of the people for whom they were ordained, with the greatest clearness on this point. "Thou shalt not go up and down as a tale-bearer (or informer) among thy people, neither shalt thou stand against the blood of thy neighbour—thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." The Roman law guarded the safety of the state and the honour of its citizens, by opposing themselves to the employment of spies and informers, which it was the business only of the despotic Emperors in times of great degeneracy and wickedness to encourage. In imitation of examples furnished only by the very worst governments, the Inquisition solicits in aid of its purposes and proceedings, the services of the basest and most degraded of the human species, and admits secret informers to its privacy and protection. It employs an agency which is as destructive of justice as it is subversive of humanity.

The informer, although he may have acted inconsiderately, besides being exempt from punishment, in consequence of the sophistry that the impeachment is directed to produce the amendment and not the punishment of the accused, is a treacherous enemy who strikes in an unguarded moment, when he proceeds with bad faith, since the accused is never informed of his name, in order that he may be enabled to state his objections and exceptions; rights which are conformable to nature, to the good order of society, and which the Inquisition alone has dared to refuse. On the other hand, a wide field is not only left open to informers to establish and carry on their malevolent and false criminations, but they are even invited and compelled to become accusers. What then is the check which this tribunal places on the informer? Certainly no other than the prudence of the judges which is the same as to say their arbitrariness*.

* Popes Alexander IV., Urban IV., and Clement IV., granted three years indulgence to every one who may give aid to the inquisitors, and consequently to every secret informer.—Eymeric, Director. Inquisit. Part III. quæst. cxxviii. Pius V. moreover enacted, that no regular prelate, either by way of chastisement or penance, shall be allowed, for any fault whatever, to trouble any secret informer, being one of his subjects, during the period of five years from the date of his information laid, unless the Inquisition should agree thereto, for which purpose he is previously to consult it. Lupo de Bergamo, Eova Nux in edit. S. Inquisit. Part I. Lib. iv. diff. ix. art. iv. The penalty against the negligent and tardy, according to several pontifical decrees, is excommunication, and their being considered as abettors of heretics."

With regard to restrictions, none are to be expected in a denunciation actually commanded and ordained by the tribunal; for even insensible beings would be compelled to inform, if it was in their power, or else incur the penalty of the highest excommunication. Unable to extend its jurisdiction over the physical order, for the purpose of carrying its scrutinies into effect, it over-turns the moral order of things by silencing the dictates of reason, and stifling the purest sentiments of humanity. At the same time that it attaches infinite importance to a word, and deems the persecution and death of him who uttered it as the only means of preserving religion and the state, it eagerly grasps at any instrument however weak it may be, any slight surmise, although it may have the strongest presumptions of right against it, and holds them in the light of props to the edifice it endeavours to sustain. Not only females and striplings under age, on whose judgment little reliance can be placed, but the infamous, those who are pronounced banes of society, and even the perjured, who are publicly known to disregard the sacred solemnity of an oath, are all admitted, and even enjoined, to lodge informations before this tribunal, without any other restriction than being bound to swear that they have been induced to this measure by no other impulse than a zeal for the faith and the dread of punishment. The Inquisition does not stop here. It believes, or feigns to believe, that the excommunicated, the heretic himself, nay, even the infidel, takes a true interest in religion when he subscribes to an impeachment and is admitted*. Legislators who thus unblushingly trampled on the rights of justice, could not be expected to pay any regard to the tender ties of domestic piety. Among us, therefore, one brother is not secure against another, the mother is rendered suspicious to her own children; and the spouse, or father of a family, busied in daily labour to provide sustenance for the objects of his tender love, in all of them has a continual spy, because it is thus the pharisaical inquisitor ordains†." Vol. I. pp. 174—177.

What an exhibition of accumulated evils do the preceding paragraphs contain! Can any thing be more iniquitous and revolting than the conduct of persons who, being themselves destitute of all religious qualifications, denounce others as offenders against religion? Hypocrisy in all cases is detestable; in matters of religion it is peculiarly odious; but when practised, whether by a party or by individuals, for the purpose of reproaching and injuring others, or exposing them to peril, it surely reaches the height of consummate baseness. What effrontery must they possess who declaim against delinquencies with which they themselves are contaminated? who take a prompt and eager part in the prosecution of persons charged with violations of laws which

* De Hæret. Cap. Accusat. in. 6. What is said in this decretal of the witness, is also to be understood of the secret informer; for in fact he acts both parts.—Eymeric, Director. Inquisit. Part II. Cap. xiii. et Part iii. n. 68.

† Eymeric, Director. Inquisit. Part II. Cap. lxx.

they habitually transgress? Proceedings of this kind, base as they are, are not limited to Inquisitors. There have been instances of the strongest invectives being uttered against the alleged profaneness of persons whom it was wished to punish, by men "whose mouths are full of cursing and bitterness." They have been heard to inveigh against the tendency of actions to bring religion into contempt, who are themselves dishonouring it. Can any thing be more scandalous than for the unbelieving and the unholy to affect zeal for a cause to which they are in heart opposed? Can any species of falsehood be more atrocious than that which is committed by persons of this description standing forward as witnesses or accusers against others charged with being irreligious, and declaring themselves moved by zeal for the honour of religion, when, at the same time, they are averse to religion, impatient of its restraints, mockers of its solemnities, and "lovers of pleasure more than "lovers of God?"

We should extend our review of the present work to a length which would exceed the proper limits, were we to insert every passage which either on account of its interesting narrative or luminous argumentation, we have marked in our progress through the volumes; we must therefore content ourselves with laying before our readers such specimens of their contents as will be found in the following quotations.

When a denunciation has been made to the Inquisition, of persons charged with any of the supposed errors or crimes of which it takes cognizance; when false witnesses, it may be, have risen up against a man, and, breathing out cruelty against him, laid to his charge things which he knows not; when individuals of correct morals, but whose known or supposed opinions do not correspond with the tenets prescribed by a set of mortals as liable to error as any of their kind, are marked for crimination; the informer and the witnesses are heard by the inquisitors, who, on receiving a ratification of their first report, impose silence upon them by the same oath which accompanied their declaration: this constitutes the summary impeachment, which is laid before the Supreme Council, and its approbation being obtained, the arrest is carried into execution.

This is given in charge to the high bailiff, who executes his commission by carrying with him a competent number of ministers, taking the necessary precautions to surprise the culprit, which is generally done at night. The law prescribes that the receiver and notary of sequestrations should also be present at the arrest, for in this tribunal confiscation forms an essential part of the process.* The party then sets out, and dread and consternation seize on the culprit and his family. The thunderbolt launched from the black and angry cloud,

* *Compilacion de Instrucciones*, n. 6.

strikes not with such alarm as the sound of "DELIVER YOURSELF UP A PRISONER TO THE INQUISITION!" (*Dése v. preso por la Inquisicion.*) Astonished and trembling, the unwary citizen hears the dismal voice, a thousand different affections at once seize upon his panic-struck frame—he remains perplexed and motionless. His life in danger, his deserted wife and orphan children, eternal infamy, the only patrimony that now awaits his bereft family, are all ideas which rush upon his mind—he is at once agitated by an agony of dilemma and despair. The burning tear scarcely glistens on his livid cheek, the accents of woe die on his lips, and amidst the alarm and desolation of his family, and the confusion and pity of his neighbours, he is borne away to dungeons, whose damp and bare walls can alone witness the anguish of his mind.' Vol. I. pp. 189, 190.

The horrors of such a situation are not to be conveyed by even the most eloquent description; words are utterly insufficient to represent the mental anguish and the complicated distress of scenes like this. How much is the whole interest of the case heightened by the consideration that this tremendous visitation may fall on persons of spotless reputation and of most meritorious character, and that it is directed by bigoted or dotard priests who have been permitted to ascend the seat of secular authority, and by all that is appalling and terrific in suffering to uphold their dogmas and their superstitions! Their unhappy victims thus torn from their families, are hurried off to the receptacles of the wretched, which, says our Author, are 'edifices of such ancient and gloomy structure, that their sight alone caused terror.'

* In one of these edifices, whose black and furrowed walls announce the melancholy gloom that reigns within; massive piles, which have long withstood the injuries of time, and for ages witnessed the rising and setting of the sun without receiving comfort from its beams; sable and rugged structures, on which whole generations have looked with terror and dismay—in one of these edifices in short, which immoveable amidst the lapse of time, and whence when the prisoner comes forth he can reveal nothing, present the tremendous image of eternity, was usually confined the father of a family, perhaps his amiable wife or tender daughter, the exemplary priest, or peaceful scholar; and in the mean time his house was bathed in tears and filled with desolation. Venerable matrons and timid damsels, have been hurried from their homes, and, ignorant of the cause of their misfortune, have awakened from the phrenzy of the brain, and found themselves here alone and helpless in a solitary cell. Here the manly youth, torn from his bewailing kindred, and often wrested from ties still more endearing, pines amid damp seclusion and chill despair, and vainly invokes the names of objects which so lately thrilled him with pleasure. The dripping vaults re-echo the sighs of the aged father, no longer encircled by the fond endearments of a numerous progeny; all, in short, are condemned to drag existence

amidst a death-like silence, and, as it were, immured from the sight of their weeping relatives.

‘Such are the afflicted inhabitants of the awful cells of the Inquisition, awaiting the tardy but inexorable sentence that is to decide their fate. Haply some may escape; again they may behold the light of day; perhaps innocence may triumph over rancour, malice, and fanaticism; but where are they to look for redress for what they have suffered, when even the privilege of complaining is denied them? What a train of melancholy ideas rush to the imagination of him who contemplates the secrets of the Inquisition, and fathoms the malice of which it is capable! What sensible man, to speak without disguise, and it is certainly time now to be candid, can fail to impute all kinds of disorders to an institution of this nature, notwithstanding its artifices to hide them from the eye of the public and the research of the historian.’ Vol. I. pp. 191—193.

The examination of the unhappy persons whom the Inquisition has immured in its horrid dungeons, is conducted with every refinement of iniquity. Every artifice is employed against them. Oaths are administered to them, by which they are strictly enjoined to make the most particular disclosures. They are cajoled by promises, they are terrified by threatenings. Their judges, intent on their condemnation, rather than solicitous for their deliverance, discard every principle of equity from the rules of their proceedings, which present a finished picture of the perversion of justice, and the combination of fraud and cruelty.

‘Scarcely recovered from the surprise caused by his arrest, and appalled by the contrast his imagination forms of the many and secret steps previously taken, compared with the state of security in which he lately lived, from that moment the prisoner begins to despair, and, hopeless and dismayed, he already beholds the torment that awaits him. Bewildered, as in the mazes of a labyrinth, wherever he turns his eyes some fresh object increases his pain, and adds to his anguish. Under the undoubted supposition that, in this abode of wretchedness, the appearances of the most officious charity conceal acts of insidious cruelty, he beholds no one who is not an enemy, and hears nothing that is not directed to his ruin.’ p. 206.

Judicial proceedings never can be conducted in a manner favourable to the good of society, or fair towards the accused, unless the witnesses who depose against a prisoner, are confronted with him. In the Inquisition, the prisoner never knows who is his accuser, nor who are the witnesses that appear against him; the utmost precaution is taken to keep him profoundly ignorant of these. In cases where doubt exists as to the identity of the prisoner’s person, the witnesses view him from a secret place where they cannot be seen; or else they are brought before him with masks on their faces, and covered with cloaks from head to foot. ‘Can any situation,’ the Author remarks, ‘be imagined more like that of our Redeemer in the house of Caiaphas, when his executioners, after binding his eyes, struck,

‘and then told him to guess who gave the blow, than the condition of an innocent man standing before the tribunal of the Inquisition?’

When the primitive martyrs had trial of cruel mocking and scourging, and breathed out their souls into the hands of God amid agonies and flames, they felt the pains inflicted by persecutors who were filled with rage and malice against the Christian faith, and who sought by these means its utter extirpation. The only relation which Christians can sustain in respect of persecution, is, to be the suffering party. Christians can neither pray for fire from heaven to consume their adversaries, nor take the sword to smite them. The Inquisition is a perfect contrast to all that is Christian. What a document is the following ‘sentence of the torture’ to which the signatures of persons described as *Christian bishops* must be affixed!

“*Christi nomine invocato.* We hereby ordain, after due examination made of the proceedings of said trial, as well as of the inferences and suspicions which thence result against the said N., that we ought and hereby do condemn him to be interrogated under the torture,” (some judges here expressed the kind it was to be) “on which we command that he be placed, and thereon remain for such time as to us may appear fit, in order that he may declare the truth of what is attested and alleged against him, under the protest we now make against him; that if during the said torture he should die, should be maimed, or any effusion of blood or mutilation of members should thence ensue, the blame and charge thereof shall rest on himself, and not on us, for having refused to confess the truth. And by this our sentence we decree and command the same to be done, by virtue of, and in conformity to, the tenor of these presents.”

What impiety, what blasphemy is here—the invocation of Christ’s name prefixed to a deed sanctioning torture and paliating murder!

‘Three kinds of torture have been generally used by the Inquisition, viz. the pulley, rack, and fire. As sad and loud lamentations accompanied the sharpness of pain, the victim was conducted to a retired apartment, called the Hall of Torture, and usually situated under ground, in order that his cries might not interrupt the silence which reigned throughout the other parts of the building. Here the court assembled, and the judges being seated, together with their secretary, again questioned the prisoner respecting his crime, which if he still persisted to deny, they proceeded to the execution of the sentence.

‘This first torture was performed by fixing a pulley to the roof of the hall, with a strong hempen or grass rope passed through it. The executioners then seized the culprit, and leaving him naked to his drawers, put shackles on his feet, and suspended weights of 100 pounds to his ancles. His hands were then bound behind his back, and the rope from the pulley strongly fastened to his wrists. In this

situation he was raised about the height of a man from the ground, and in the mean time the judges coldly admonished him to tell the truth. In this position as far as twelve stripes were sometimes inflicted on him according to the inferences and weight of the offence. He was then suffered to fall suddenly, but in such manner that neither his feet nor the weights reached the ground, in order to render the shock of his body the greater.

'The torture of the rack, also called that of water and ropes, and the one most commonly used, was inflicted by stretching the victim, naked as before, on his back along a wooden horse or hollow bench with sticks across like a ladder, and prepared for the purpose. To this his feet, hands, and head were strongly bound, in such manner as to leave him no room to move. In this attitude he experienced eight strong contortions in his limbs, viz. two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. He was besides obliged to swallow seven pints of water, slowly dropped into his mouth on a piece of silk or ribbon which, by the pressure of the water, glided down his throat, so as to produce all the horrid sensations of a person who is drowning. At other times his face was covered with a thin piece of linen, through which the water ran into his mouth and nostrils, and prevented him from breathing. Of such a form did the Inquisition of Valladolid make use, in 1528, towards Licentiate Juan Salas, physician of that city.

'For the torture by fire the prisoner was placed with his legs naked in the stocks, the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. When his complaints of the pain were loudest, a board was placed between his feet and the fire, and he was again commanded to confess; but this was taken away if he persisted in his obstinacy. This species of torture was deemed the most cruel of all; but this as well as the others, were indifferently applied to persons of both sexes, at the will of the judges, according to the circumstances of the crime, and the strength of the delinquent.' Vol. I. pp. 250—254.

Over these processes of refined and overwhelming cruelty, preside men who assume to be the servants of Christ, and the ministers of the God of peace and love! The gratifications of their minds in discharging the business of an office instituted for the declared purpose of aiding the Christian faith, are found in surveying the writhing members and the convulsed frames of their fellow-creatures, fastened to engines of torment, and hearing the piercing and horrid cries of the unhappy wretches in the paroxysms of their distracted agonies! By what strange descents and awful prostitution the profession of the Christian ministry, originally intended to establish 'peace on earth, good will to men,' should be found connected with the office of vexing and destroying mankind by excruciating tortures and violent death, is an inquiry which merits the most serious con-

sideration; the causes of this *metamorphosis* may, we apprehend, be detected.

A very particular account is given of the memorable *auto de fe* celebrated at Madrid, in the year 1680, in the presence of Charles II., the Queen, and the mother of the king. Of this *auto*, a painting is preserved in the palace of the Buen-Retiro, and serves, says the Author, as a monument of shame to those kings who made so bad a use of their power. Orders were sent to the various tribunals to expedite the causes before them, that as great a number of sufferers as possible might be procured. Sunday, the 30th of June, was appointed for 'this great triumph of the Catholic faith,' and proclamations were solemnly made a month before the time, inviting the people to attend, who were assured of receiving on the occasion, 'those 'graces and indulgences' which the Popes were accustomed to dispense to the members of the church aiding and accompanying such ceremonies. Almost every circumstance in the hands of D. Puigblanch affords the reader of his work an instance of appropriate remark.

'Let us pay particular attention to this custom of performing these autos on Sundays, a circumstance which alone would argue the great contrariety of ideas so remarkable in this tribunal. Among all nations the day destined to return thanks to the Sovereign Maker of all things, as a remembrance of his omnipotence, is held as a day of rejoicing, on which it behoves us to abstain from every thing that may tend to disturb it, and indeed all servile occupations ought to be avoided. It is on this account that all kinds of work are suspended, and for much greater reason ought the execution of public punishments to be withheld. Thus the Hebrews, at the same time that they were forbidden to practise all manual labour, were ordered to remove the dead bodies from the church porches before the sabbath commenced; and even among us the civil courts never proceed to give sentence in any cases of trial, and much less to execute capital punishments on days consecrated by religion. The Inquisition alone is an exception to this general rule: by order of this arrogant tribunal the civil magistrate putting on that obduracy to which on similar days he had been a stranger, imbues his hands in human blood, and profanes the solemn period of religious joy. It may perhaps be answered that these executions are performed in the service and behalf of religion; if so, bloody punishments are the offerings the Inquisition makes in honour of a meek and divine system of faith and worship.' pp. 311-12.

After the numerous preparations for this *auto* (one of the most direful tragedies ever performed) had been completed, the prisoners, some in person, and others in effigy, amounting to the number of one hundred and twenty, seventy-two of whom were women, were marched in a grand procession to a magnificent theatre constructed for the occasion. Here mass was celebrated and a sermon preached by a Dominican friar, in a style of bom-

bastie declamation and extravagant rant, of which the following specimen may be quite sufficient to satisfy the reader.

‘To have killed these horrid wild-beasts and enemies of God whom we now behold on this theatre, some by taking life from their errors, reconciling them to our holy faith; and inspiring them with contrition for their faults; others by condemning them through their obduracy to the flames where, losing their corporeal lives, their obstinate souls will immediately go to burn in hell; by this means God will be avenged of his greatest enemies, dread will follow these examples, the Holy Tribunal will remain triumphant, and we ourselves more strongly confirmed and rooted in the faith; which, accompanied by grace and good works, will be the surest pledge of glory.’ Vol. I. p. 330.

Animated by this spirit, and whetted to madness by the ravings of this fanatic, the actors in the bloody tragedy proceeded to perform their respective parts, and this ‘triumph’ of the catholic faith was concluded by the deaths of six persons *who were burnt alive*, the rest of the prisoners having been converted, or consigned to other punishments; at the same time the bodies of thirteen who had been previously hanged were committed to the flames, together with the bones and effigies of those who had died in prison. When shall the mystery of God, which presents to the pious so many objects for the exercise of their faith and patience, be finished, and the long expected call be given—“Fear God, and give glory to him; for the hour of his judgment is come?”

The author of *Don Quixote*, it would seem, has employed his satire in ridiculing the Inquisition. In support of this opinion there is a series of quotations and remarks included in a note (Vol. I. p. 339, &c.) which is extended through twelve pages. They are we believe, quite original, and no less satisfactory than curious.

Though it is not within the purpose of D. Puigblanch to give a complete detail of the various *autos de fe* celebrated by the Inquisition, he has taken notice of several of the most remarkable. At an *auto* which was attended by the princess Doña Juana, May 21st, 1559, fourteen persons were burnt, and sixteen more did public penance. On the 18th of October an *auto* was celebrated at which Philip II. was present, when 28 persons were burnt, and twelve more had penance imposed upon them. In Seville eighty individuals were punished, most of them by fire in groups of fifteen or twenty. So many were the victims offered in one year! In the year 1560 another *auto* was celebrated; among the sufferers was professor Blazon, who having abjured through the dread of punishment, and preached against the reform of the Church, again declared himself for it, and died with astonishing serenity after upbraiding his judges to their faces.

with their incapacity in matters of faith. In the *auto* of Toledo in Feb. 1501, sixty-seven women were delivered over to the flames for Jewish practices. The same punishment was inflicted on 900 females for being *witches* in the duchy of Lorrain by one Inquisitor alone. Under this accusation upwards of thirty thousand women have perished by the hands of the Inquisition! In 1691 four Autos were celebrated in Majorca; in the third of these thirty-four persons were thrown into the flames, having been previously strangled, and three more were burnt alive, charged with being impenitent Jews whose names were Raphael Valls, Raphael Terongi, and Catherine Terongi.

‘On seeing the flames near them, they began to shew the greatest fury, struggling to free themselves from the ring to which they were bound, which Terongi at length effected, although he could no longer hold himself upright, and he fell side-long on the fire. Catherine, as soon as the flames began to encircle her, screamed out repeatedly for them to withdraw her from thence, although uniformly persisting not to invoke the name of Jesus. On the flames touching Valls, he covered himself, resisted, and struggled as long as he was able. Being fat he took fire in his inside, in such manner, that before the flames had entwined around him, his flesh burnt like a coal, and bursting in the middle his entrails fell out.’

To these instances of horrible cruelty, many others could be cited from the work before us, and were the task of transcribing the revolting details necessary for the purpose of exciting the surprise and detestation of our readers at the proceedings of a tribunal which has been recently revived in the most fertile soil of superstition, after its destruction had been decreed by a legislative body, we should force our minds to the painful work, from the feeling that an imperious duty was demanding its discharge at our hands. Our extracts however are already copious, and, we apprehend sufficient for the accomplishment of our wishes, whether they respect the inducement offered for the perusal of the Book, or the necessary effects on those to whom it may be inaccessible. We shall only add the following lines:

‘Ah! if every thing that has happened in the Inquisition on this subject were only known! How often has the beauty of a female culprit been the only plea for subjecting her to the torture, and to the nakedness with which this was administered.—In Seville about the middle of the 15th Century (and this is a different case to the one mentioned by foreign writers) an inquisitor commanded a beautiful young female, accused of practising Jewish rites, to be scourged in his own presence; and, after committing lewdness with her, he delivered her over to the flames. “Oh! inquisitors,” exclaims the historian who has transmitted this anecdote down to us, “Oh! inquisitors, savage beasts, how long will God endure your tyrannic and cruel acts!”’ Vol. 2. p. 381.

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proposes, in his concluding Chapter, for supplying the place of the Inquisition, are but too much in its spirit. We have no other opinion to pronounce upon them than a sentence of absolute condemnation. When we recollect the numerous occasions on which, as we have accompanied the Author through these volumes, we have found the expressions of an honest indignation against intolerance; when we advert to the instances, by no means infrequent, in which the temper of the Inquisition is denounced as diametrically opposed to the spirit of the gospel; when we consider the propriety of the measures which he proposes respecting the freedom of the press, 'that the antidote to pernicious publications be applied by writings of talent and erudition, whenever it is feared that a work will diffuse secret poison, since in the end truth will always be triumphant;' when the pathos and energy with which he has advocated the cause of the persecuted are in our recollection; we have the most painful feelings forced upon us in finding the adoption of the most rigorous penal laws included in the plan which he suggests for the support of religion, extending even to the awarding of capital punishment against the dogmatizer or propagator of sects seeking to make effective proselytes! Was it possible for such a proposition to find admission into the mind of the Author, without the consciousness that he was passing the strongest condemnation on Jesus Christ, and justifying all the opposition of his enemies,—the malice and cruelty of his murderers,—and giving his sanction to the worst crimes and the most guilty abuse of power? With bitterness of spirit we deplore this perversion of a mind so noble as that of D. Puigblanch. How are the mighty fallen! We would gladly allow ourselves, with the assistance of the largest charity, to search for reasons in the prejudices and associations of the Author, that might serve to mitigate the severity of our censure; but when the object of the book which he has written and published, is considered, we feel that it would be a gross dereliction of our duty, to withhold from the proposal of arrangements relative to religion, that include the propagation of theological tenets among crimes to be visited with fine, banishment, imprisonment, and death, the most unreserved and unqualified condemnation.

In concluding our review of this work, we shall endeavour to redeem the pledge which we gave by returning to the History of the Cortes. On this subject we have feelings, not perhaps in unison with popular sentiment, but against the concealment of which conscience would most indignantly protest. The Cortes had commenced the work of regenerating the constitution and correcting the abuses of their disordered country. By the laws which they prepared, and by the overthrow of the Inquisition which they decreed, they had entitled themselves to honourable

commendation. Throughout their proceedings they had upheld the monarchy, and were even profuse in the declarations of their regard for the 'Beloved Ferdinand.' To the reverence and gratitude of this personage they possessed peculiar claims; he was bound to distinguish them by his favour and to provide for them the rewards of merit. What were his proceedings towards them? All obligation, all decency was outraged in his conduct towards the patriots of Spain. No sooner had he resumed the reins of government, (which were never more misplaced than when in his hands,) than he dispersed the Cortes, annulled their acts, and by a decree dated July 23, 1814, re-established the Inquisition in full powers. Nor was this the conclusion of his mischievous and abhorred measures. The enlightened patriots of Spain were exposed to every species of degradation and injury. They were immured in different dungeons; they were tried as felons; and at last, by a horrible act of tyranny, were sent off, all in irons, as criminals to banishment. This was the reward of patriotism! 'Oh! good God!' exclaims the editor of an English journal, on recording this atrocity, 'are there no stones in heaven but such as serve for thunder!' 'When I look at this infernal list of proscriptions!' said an honourable Member of the Commons, in Parliament, 'and find at the head of it the name of M. Arguelles, every one who values talent, every one who venerates patriotism, every one who loves virtue, or who admires eloquence, must share with me in the pain and indignation I feel, to reflect, that this unfortunate, this ill-fated gentleman, who never exerted his great abilities but to support the cause of his country, and who zealously endeavoured to obtain in the Cortes the abolition of the Slave Trade, which was on the eve of being accomplished, has been condemned by Ferdinand to serve as a common soldier in the garrison of Ceuta, a pestilential dungeon on the coast of Africa, in sight of our own fortress of Gibraltar!*' We would remind the reader that the Author of the '*Inquisition Unmasked*' was included in this 'infernal list of proscriptions.' To his merits a willing testimony must be given by all to whom the exposure of corrupt and wicked institutions can afford pleasure, and by whom superior talent can be appreciated. His declarations relative to the African slavery, should have been the means of procuring for him the countenance and influence of all persons friendly to the interests of humanity. 'At the present moment,' said this intrepid advocate of the wretched, 'ecclesiastical laws permit the purchase and sale of negroes, nor is the smallest objection therein found: nevertheless, how horrid will not this traffic

* Mr. Brougham's speech, Feb. 15th, 1816, *which they heard, they had not believed*

‘ sound, if hereafter all nations, as some already have done, lend ‘ an ear to humanity, justice, and sound policy.’ But it availed not D. Puigblanch any thing, that he was the opponent of slavery. He took the part of the wretched, and was himself doomed to wretchedness as the reward of his services in the cause of justice and philanthropy. Monarchs who can thus disown and trample down the virtuous who have hazarded life itself in upholding them, might employ a few moments of their time in reflecting on the necessary tendency of their tyranny to alienate from them and from their interests, in the crisis of their fortunes, the virtuous and the intrepid. Spain may be without its patriots when another invader may be marching to its throne: the self-dishonoured occupant may then in vain call for helpers.

To the patriots and their English allies, this bigoted and wretched Sovereign owes his restoration; but for the exertions of the former, he might to this hour have been the vassal of the man who had cajoled him, and supplied his throne with another possessor. The co-operation of England with the Spanish patriots, involves the honour of the country, since it but too plainly appears, that the interest which she professes to feel in their cause, and the assistance which she gave them, were limited to objects apart from freedom, and which could be satisfied, though the patriots were consigned to banishment, and doomed to ruin; their acts abrogated, and the corrupt and despotic government which they were determined to correct, restored. The English government complacently beheld the efforts of Ferdinand against the patriots, and assisted him in the accomplishment of his purpose. They calmly looked on while the most scandalous measures were pursuing, and saw the edifice of freedom, such as it was, thrown down, and the Inquisition re-established. No act of this country was interposed to prevent this engine of despotism being again set up. A Ministry that had reached the seats of office by the avowal of hostility to Popery, that had made the cry of ‘ No Popery’ resound through the land, and that had exerted all its address and power to excite the popular enthusiasm against Popery, beheld, without alarm, the revival of Popery in its very worst forms, and without any public expression of their indignation; without any exercise of their influence where they could have procured it to be respected; the proper means for that purpose being in their own hands, its members witnessed the revival of proscriptions and every kind of intolerance in the re-establishment of the Inquisition. Is Popery so great an evil in England, where its institutions are comparatively mean, and its power circumscribed, that their reiterated vociferations so heavily denounced it, and had they no fears of its consequences in another country? They consented that the blood

of England should flow, and its treasure be profusely lavished, and they satisfied themselves with the return of despotism in the person of Ferdinand, as a compensation for every sacrifice. They never made a stipulation for freedom of opinion, or the abolition of a tribunal which is marked by all that is dark and horrid; and the patriots, the very men whom they received with acclamations, and whom they spirited to warfare, they suffered to fall before the overwhelming tide of royal vengeance, irritated to madness by the just attempts which had been made to impose bounds to the monarchy. The Inquisition is now again employed for the worst purposes; 'its secret halls of torture have already witnessed the repetition of those scenes to which they were before appropriated,' and its solitary cells have received fresh victims of intolerance; and England has connived at its restoration,—has not by any public expression of its will, or by any employment of its influence, attempted to prevent its re-establishment! The influence of England has recently been felt in all directions,—but in connexion with what objects? With objects of the most obnoxious kind. Objects with which neither the good of man, nor the glory of his Maker is associated, except indeed, with respect to the latter, as He makes the wrath of man to praise him. Despotism on the part of rulers, and slavery on the part of the people; every thing being done for the former, nothing for the latter.

It is impossible, on the present occasion, to overlook the conduct of some among us, whose pretensions to be considered as the friends of religion and the good of man, are, to say the least, not slight; who appear to acquiesce in the arrangements made and supported by the political powers of Europe, intoxicated with their successes, and which are charged with a tendency and purpose to bring back the darkness and horrors of ante-Protestant times. We have, in referring to those persons, the melancholy and distressing fact pressed upon us, that they have been the abettors of warfare, and the supporters of corrupt measures of policy. What measure have they ever proposed in favour of civil and religious liberty, that could entitle them to the appellation of its true friends? Who has heard their voices, in the places where it is most proper that they should be heard, in condemnation of measures which have restored intolerant institutions, and armed bigotry with power? We see them alarmed, and hear their cries loud in uttering complaints, and demanding to be heard on behalf of the sufferers under African slavery, and when impediments are opposed to Methodist teachers; (and most certainly we applaud their interference in all such cases;) but who has heard their complaints against those abominations, which beyond all others are hostile to the pure profession of Christianity? Is benevo-

lence such a quality that we can define its nature and its extent by particular applications? Is philanthropy a feeling that is to be limited by local partialities? Can we approve ourselves to God as aspiring to the imitation of his tender mercies which are over all his works, if we withhold our commiseration and our aid from any of our fellow-creatures oppressed and injured? Are we to satisfy ourselves with attempts to relieve mankind from one species of slavery only, or is not our philanthropy to extend to both the natural and the moral evils which afflict the human race in all their extent? Are the sighs and groans of Africans to obtain our hearing and to reach our hearts, that, with all the feelings of men, sympathizing with the degraded and wretched, we may hasten to their relief, and are the cries of a sufferer for conscience-sake, among the chains and terrors of impenetrable dungeons, and the scourges and tortures of ecclesiastical executioners, to be disregarded by us? Are we to be silent, and remain at ease, when the shrieks of a fellow-mortal, 'rising amid mingling flames and volumes of smoke,' to the very vaults of heaven, reach our ears, and on whom the saddest and most terrifying pains are inflicted, because ignorant and bloody-minded monks and friars have been pleased to brand him as a heretic? We think that no hesitation can exist in the mind of the enlightened and consistent philanthropist, in pronouncing the condition of a country like Spain, a country under the power and influence of idiot monks, bigoted and despotic priests, and crowded with institutions of the most demoralizing nature, to be as bad as is the state of any nation upon earth, and as much entitled to our benevolent regard as Africa itself. Those persons who attempted its amendment by measures of public utility, were entitled to the countenance of all enlightened men. Every benefactor and well-wisher to the human race, was brought under obligation to the Cortes, imperfect as were some, and censurable as might be others, of their measures. They had begun a good work, which, under favourable auspices, might have proceeded far towards the attainment of the great and proper ends of social life. An increasing light might have enabled them to correct their errors, and to move steadily and surely towards the objects of legislative wisdom and probity. It was not their fault that they failed in the projects of amendment which they had formed. Their counsels were superseded, and their persons incarcerated, by the authority of a despot. What claim can they possess to the solid reputation of the Christian and universal philanthropist, who witnessed the extinction of their labours without sorrow, and permitted them to fall victims to a hateful tyranny, without the expression of an honest indignation, without the most powerful interposition of their influence,

not only to prevent their ruin, but to obtain for them the rewards due to their virtuous patriotism? Yet, so they fell, unpitied, and unassisted by those who should have been foremost to espouse their cause. We shall ever put ourselves forward to celebrate the true glories of our country; but when our country is dishonoured, we shall not be restrained from uttering our complaints.

Who does not feel the most pungent regret, that the fine apostrophe of D. Puigblanch, uttered in the pure exultation of humanity, on closing his labours as the supposed precursor of its triumphs, should, through the prevalence of the most hateful opposition, be at present only a vain anticipation!

‘Ye cold and desolate walls of those same prisons which lately contained the ancient father of a family, the virtuous priest, the distinguished man of letters; who, bent down with the weight of manacles and of chains, were destined to deplore within your gloomy solitudes the absence of a tender wife and children, the loss of reputation, or the fatality of talents; ye black roofs of those same dungeons which mournfully echoed back the clanking of chains and the cries of despair, unite now in the universal gladness; since, the very bosom of fanaticism being torn asunder, ye will no longer be used as the halls of torture, or witness the dire outrages of humanity. Ye victims of this cruel tribunal! ye venerable shades who wandering within these sullen piles where your bodies had wasted away, or by public execution had been reduced to ashes, renew the remembrance of those lengthened days, those eternal nights of bitterness and grief, and felicitate yourselves on the close of life, because it was the end of captivity; cast off the feelings of melancholy, and exult with joy—for the sighed-for moment is at hand when the enemy of God and of man, the abominable and perverse Inquisition, shall cease to exist, and its outrages be avenged. Yes, it will disappear from the face of the earth, pursued by the maledictions of heaven, whose authority it so sacrilegiously usurped; and loaded with infamy, its name will be an object of horror to posterity.’ Vol. II. p. 458.

We shall not always be mocked by the illusions of hope. Connected with all the movements of this sublunary state, and directing its novel and surprising scenes, there is an agency greater than that of man, on which our confidence reposes as often as the vexatious disappointments of life arise, and its gladdening prospects are darkened. Over that agency the highest of mankind have no control, nor will their inclinations be consulted by its Omnipotent Possessor, when he shall proceed to execute his purposes, and by the illustrious displays of his power and grace obtain for himself an everlasting name. By the strange vicissitudes of the times which have been passing over the nations of the earth, He has been teaching lessons of righteousness to political rulers; and having afforded

them, in the reverses of their condition, a season of reflection, by the appropriate duties of which they might be prepared to answer, in their subsequent elevation to the thrones from which they had been cast down, the good and holy purposes of his will, has now, in their prosperity, furnished them the opportunity of effecting the beneficial changes by which the renovation of the world must be accomplished. It cannot, we may assure ourselves, be in accordance with the will of the Supreme Governor, that Institutions of intolerant character, opposed to the freedom and purity of religious worship, and hostile to human good, are again set up. Nor is it less evident that they must be destroyed. If they into whose hands the Almighty has entrusted the means of freedom and happiness, fail in the suitable employment of them, He can again reduce them to a condition of the greatest humiliation, and call others to take a part in the fulfilment of His counsels who shall perform all his pleasure. The Stuarts, after abusing their authority, were compelled to submit to the adversities of a fallen condition; and having after their restoration proved themselves to be without amendment from the corrections by which they had been admonished, were, after the requisite period of trial, again, and finally, discarded. This is an example which rulers should not forget. It teaches aggrieved and persecuted subjects, and the friends of mankind, never to despair of God's interference to correct the disorders of the world, and to raise the oppressed and perishing. The resources from which he can bring forth aids to support the cause of truth and righteousness, are without number and without limits; and the means by which he can make deliverance arise, and which he can in a moment adapt to their proper destination and use, are various and exhaustless. Though, therefore, the Inquisition, under bigoted and arbitrary patronage, is again set up, though the Jesuits have unfurled their banners and drawn their weapons, though Papal edicts, and all the other instruments and servants of despotism, are sent abroad,—we do not despair. We attach ourselves to an interest which can never perish, and all whose obscurations are only preparatory to its final and unclouded splendours. Our disappointments from human means only serve to strengthen our expectations from Him who is wonderful in counsel, and excellent in working.

Art. V. *The Christian's Manual*, compiled from the *Enchiridion Militis Christiani* of Erasmus, with copious Scripture Notes, and Comments on several fatal Errors in Religion and Morality. Prefixed is some Account of the Author, his Reception in England, and Correspondence. By Philip Wyatt Crowther, Esq. London.—8vo. pp. xliv. 234. Price 8s.

THE combination of causes in which signal and interesting events have originated, and the variety in the agency by which they have been carried forward to their crisis, it is the business of the philosophic historian to detail and investigate; not only for the purpose of ascertaining the springs of human conduct in the several actors who have operated great changes in the political and moral relations of mankind, but that the portion of censure or applause to which they may be respectively entitled, may attach to their names, in the estimation of those for whose instruction and benefit their deeds may be recorded. Distinctly to point out the share which each individual may claim in promoting the improvement of his species, that, while the most eminent leaders of heroic and virtuous enterprise shall occupy the station to which their conduct entitles them, the subordinate agents may not be overlooked, or their merit underrated, is a demand which the writers of history should endeavour scrupulously to satisfy. Honour to whom honour, in the requisite proportions which may be fairly challenged as due to men whose names posterity has taken under its protection and rewarding care, for the good they effected in their life-time, is a maxim sanctioned by Scripture and approved by reason. Now, it may so have happened, that in the page of history, and especially in the knowledge of our contemporaries, the great and primary agents in important transactions may be so distinguished, and so regarded, that others, worthy of no mean place in the contemplation of the virtuous, may be reduced to such comparative insignificance as may involve the greatest injustice to their memories. Many persons, it is possible, who have exerted a beneficial influence on the events of their own times, the effect of which may be interminable, may have been the objects of grateful remembrance only to a few of their contemporaries. The praise-worthiness of others may be concealed from those who only wait for the occasion of its being declared to them that they may do it justice. In this latter predicament we are disposed to place the illustrious name of Erasmus; a name which maintains its honours in the recollections of the scholar, but which is by no means so familiar to the eyes and ears of mankind as it deserves to be.

How-much soever it may be regretted that Erasmus did not unite with the leaders of the Protestant cause, justice exacts the acknowledgement, that to him the Reformation is indebted for a

part of that influence to which its origin and progress must be ascribed. If he is not seen combating as a fellow-soldier by the side of Luther, or aiding the cause which that intrepid leader was maintaining, by direct co-operation in the literary part of the warfare, he at least facilitated the victory of the Reformers, by that severe exposure of the corruptions of the Romish Hierarchy, to which he devoted the labours of his pen. The service which he performed in first publishing the Greek New Testament, and aiding the diffusion of Scriptural knowledge, should not be forgotten.

The "*Enchiridion Militis Christiani*," of which, with some omissions and alterations, the present publication is a translation, was written about the end of the fifteenth century, in the castle of Tournehout, at the request of a devout lady who had solicited from Erasmus some treatise that might reform her husband. It was revised and finished at St. Omer's in 1501, and was printed at Louvain in 1502. A translation of it was published by the celebrated William Tyndale, during his residence in the family of Sir John Welch, as tutor to that gentleman's children. To the second edition of the original, a copious epistle was prefixed by Erasmus, addressed to Paulus Volzcius, who afterwards embraced the reformed doctrine. From this preface Mr. Crowther has extracted some interesting passages in the account of the Author's life. The following reflections are quite Erasmian. Our readers may, if they please, indulge their fancy by attempting to provide other applications for them than the one to which they are immediately directed.

'We are preparing for a war against the Turks, and with whatever view it may have been undertaken, we should pray that it may be advantageous not to a few, but to all of us. If we conquer them, by what means shall we convert them to Christianity? for I do not suppose we shall cut all their throats.

'What will they imagine, when they shall perceive it so difficult to know how to speak of Christ? just as if you were concerned with some sulky devil, whom you were invoking to your destruction if you used a wrong word; and not with a most merciful Saviour, who exacts nothing from us beyond a pure and simple life. Tell me, I conjure you, what is to be done if they shall see our manners no better than our doctrine. If from our tyrannical noise and contention they shall discover our ambition; our avarice from our rapacity; our lust from our adulteries; our cruelty from our oppressions; with what face shall we recommend them the doctrine of Christ so directly opposite to these things, and so widely removed from them? The most efficacious mode of fighting with the Turks, would be to exhibit in our lives Christian manners, to convince them that we do not covet their territories or gold, but only seek their welfare and the glory of Christ! This is the true and efficacious theology, which formerly subjected to Christ the pride of philosophy and the sceptre of princes.

When we act thus we need never despair that Christ will assist us. But it will not avail us to call ourselves Christians if we slay thousands, and enslave tens of thousands; if we exterminate the profane, or merely denounce anathemas against them, instead of attempting to convert them from their impiety. In short, unless such are our intentions, it is more probable that we shall degenerate into Infidels, than to make the Turks Christians.'

The "Enchiridion" is an illustration of the sentiment that life is a warfare, it describes the enemies of the Christian, and the manner in which he must fight the "good fight of faith" "that he may lay hold on eternal life." It is a valuable and useful treatise, adapted to promote the edification of Christians, and the interests of practical religion; qualifications which entitle it to our recommendation. The Editor has perhaps made rather too free a use of the contents of his port-folio, in the very copious notes and illustrations which he has subjoined to the text of his author. They are however instructive, and contain many interesting anecdotes of men and things.

In the following reflections on the use of Scripture, the Author, we suppose, designs to caution his readers against the formal reading of the Divine word, as a means of satisfying the conscience, apart from the application of its principles to the moral culture of the heart and life, without affording countenance to the practice of allegorical and mystical interpretation.

' Perhaps you confide in the number of Psalms you mutter, and think the spirit of prayer consists in multiplying words; which is the error of those that stick to the letter, and are so childish as to overlook the spiritual meaning.—In reading the Holy Scriptures, there is this caution to be observed, namely, that you do not take them in hand without the greatest purity of intention*, lest the remedy should, by your fault, become worse than the disease.—The Scripture has a style and language which should diligently be considered. The divine wisdom stoops to the level of our capacities, as a fond mother lisps to her children. It tenders milk to babes in Christ†, strong meat to the adult. It condescends to our weakness, and we should rise to its sublimity. It would be absurd to be always a child, and idle to make no proficiency‡. Now the meditating upon, and understanding of one verse, will profit more than the being able to repeat the whole book of Psalms, but without knowing the meaning of one word. It is a very great error that some men fall into, who think it sufficient to read or repeat such a portion of Scripture, the literal sense of which they scarce understand, and neglect to discover and apply the spiritual meaning, which is one great cause of the decay of Christian piety. St. Paul says, *the letter killeth, but the spirit giveth life§*. Again: *We know that the law is*

* 1 Pet. ii. 2.

† 1 Cor. iii. 1, 2.

‡ Heb. v. 13, 14. 1 Cor. xiv. 20.

§ 2 Cor. iii. 6,

*spiritual**. And spiritual things must be compared with spiritual†. Formerly they worshipped on such a mountain‡, but now the Father of spirits must be worshipped “*in spirit and in truth*§.” We must quit the literal for the moral meaning||. Ch. II. pp. 27—31.

We feel pleasure in recording that both Erasmus and his present Editor give their voice in condemnation of war. From the annotations of the latter we quote an anecdote of one of those vain-glorious persons whom millions of murders make heroes.

‘William the Conqueror was extremely alarmed on his death bed, and entreated the clergy to intercede for mercy, exclaiming, “Being laden with many and grievous sins, (O Christ) I tremble; and being ready to be taken (by and by) unto the terrible examination of God, I am ignorant what I should do: for I have been brought up in feats of arms even from my childhood, I am greatly polluted with effusion of much blood; I can by no means number the evils which I have done for this sixty-four years, wherein I have lived in this troublesome life, for the which I am now constrained without stay, to render an account to the just judge.”’

—Hands red with human blood, and the ‘terrible examination of God!’

‘Oh that all possessed of power would reflect upon the desolation and misery their mad ambition causes, and the solemn account they must render to God. Let them descend from their gilded thrones, and view the horrors of the ensanguined field; the agonies of the expiring victims to their vain-glory; the lacerated limbs, the widow’s tears, the aged parent bereft of the only prop of declining years, the tender relation or friend weeping over the mangled corpse, and hear the orphan’s cries! But I must restrain these feelings. What is history but a tragedy? How few benefactors appear on the stage!

‘If rulers, deaf to the weeping voice of injured humanity, and dazzled by false glory, resolve to pursue their blood stained career, will not self interest check them? for let them turn over the page of history, trace the decline of empires, and weigh the prophetic words; yet what occasion to consult antiquity? The recent events in France are sufficient to demonstrate the fatal policy of ambition.

‘Oppressed liberty, like an elastic power freed from confinement, forcibly rebounds and knocks ambition and tyranny from their seat.’
Notes, pp. 16, 17.

“Be wise now therefore, O ye kings: be instructed, ye judges of the earth.”

By the freedom of his spirit and the poignancy of his wit, Erasmus gave mortal offence to the supporters of the Romish Church, engaged in the attempt to perpetuate its gross superstitions and corrupt practices. The manner in which he could

* 1 Rom. vii. 14.

† 1 Cor. ii. 13.

‡ 1 John, iv. 20.

§ John, iv. 21.

|| 1 Pet. iii. 15,

assail these, may be estimated from the extract which follows. A Protestant could not have more keenly or more forcibly directed his arguments against the errors which it exposes.

‘ Some Romanists worship certain deceased religious men they call saints with particular ceremonies. One daily pays his respects to Christopher; with what view? why because he is persuaded, that he shall not die a violent death on that day. Another prostrates himself before one Roch; why? because he believes he can drive away the plague. A third mutters a few prayers to George or Barbara, that he may not fall into the enemy’s hands. This man keeps a fast to Apollonia, to prevent the tooth-ache. That goes to visit Job’s images, to cure himself of a cutaneous disease. Some dedicate a portion of their gains to the poor, that their ship and cargo may not be cast away. Others burn a taper in honour of Jerom, to recover lost goods. In a word, there is not a single object of men’s hopes and fears, but they have made a God to preside over. And these are different in various nations. This is a sort of service, which, as it terminates in bodily pains or pleasures, without the least connexion with Christ, is so far from being Christian, that it is the same superstition with theirs, who offered a tithe of their goods to Hercules, in hopes of growing rich; a cock to Æsculapius, that they might recover from a disease; a bull to Neptune, to obtain a happy voyage. The names are altered, but men’s intentions are the same. I pity their blindness and infirmity, and would shew them *a more excellent way**. They had much better pray that their love of virtue, and hatred of vice, may be increased, and let them leave it to God whether they shall live or die, and say with St. Paul, “ *Whether we live, we live unto the Lord; and whether we die, we die unto the Lord†*.” Against this it will be urged by certain devotees, who think “ *gain is godliness‡*,” and “ *who serve not the Lord Jesus Christ but their own belly§*,” dare you then decry the honour paid to the saints, in whom God himself is honoured? In answer, I declare, I do condemn such gross superstitions and idolatry, originating from the worldly views of the Romish Church, and contrary to true Christianity.” p. 95, &c.

Art. VI. *Religio Clerici*, a Churchman’s Epistle. 8vo. pp. 36. 1818.

THIS poetical confession of faith has very much of the appearance of an advertisement for a good living. It seems to proceed from some University prize poet, who having succeeded in carrying off the Scatonian wreath, is disposed to turn his talents to still better account than the acquisition of empty praise, and with the *prescience* which poets lay claim to, adopts this as the most likely road to preferment. ‘ He has thought it *his duty* (he says) to express firmly, though *he hopes* not uncharitably, *his* opinion of the perils to which the Established

* 1 Cor. xii. 31. † Rom. xiv. 8. ‡ 1 Tim. vi. 5. § Rom. xvi. 8.

' Church is exposed by the rapid progress of modern Puritanism.' To which table of duties—duties to God, or duties to man, this is to be referred, it is hard to determine: we suspect the duty our satirist speaks of, must rather be of that intermediate and ambiguous kind which we sometimes hear spoken of as duty to one's self; or it is a *professional* duty, it being a part of the religion of this *Clerk*, and, judging from the present performance, it makes up no small part of his religion, to ridicule and calumniate those whom he deems the enemies of the Church. Our Author has apparently received a commandment still newer than that which the Divine Founder of Christianity gave his disciples as a new commandment; the 'loving one another' which our Lord enjoined, would seem in his view by no means to forbid a cordial hating of the Methodists. Probably he is an admirer of Dr. Johnson, who said, he loved a good hater: we must, however, regret that he could find no object of satire more worthy of furnishing the exemplification of his ideas of clerical religion, than the Bible Society, and evangelical preachers.

Dryden, of whose *religio laici* this aspires to be an imitation, might be excused his abuse of the Nonconformists: it was in character, and 'the mildness of the writer' corresponded, as he tells us, 'to the mercy of the government.' A man who, in Burnet's phrase, 'from having no religion,' came 'to choose 'one of the worst,'—a papist in creed and a libertine in morals,—could not but view the puritan Protestants of his day, with consistent detestation. But our Author, whose private character is, we would still hope, as much better than that of Dryden, as his talents are inferior, has been betrayed by his admiration of a dangerous model, into a tone of infidel ribaldry which nothing in Dryden can well surpass. If this be religion, what, it may well be asked, is irreligion?

' Within some tavern, whose presiding dame
Their worships license to a year's good fame,
Where two small chambers into one combine,
Reeking with smoke, and fumes of yester wine,—
Or where at each assize the sessions-hall
Gladdens the county with its law and ball,
Where wretches hear at morn their gibbet doom,
And nymphs at night are waltzing round the room;
Here, in full cry together blatant, run
A deep-mouth'd pack of every creed or none.
The motley offspring of a common sire,
Baptists, and Arians, and Seceders dire;
Fierce Independents, whose ambition crost,
Like Satan's hates the kingdom it has lost;
Churchmen who feign would work their church's fall,
And those who never bow'd to church at all;
Sure of their [own] salvation, such as labour
With most officious pains to save their neighbour;

The hollow friend, and unsuspected foe,
 And all who dare not what they would be, show.
 Here cold Socinus, with his cunning turns,
 Swindling salvation from the God he spurns;
 There Calvin, haughty with predestin'd stride,
 And sullen grin of self-elected pride;
 And last, regardless be they right or wrong,
 The fools who always multiply a throng.
 Around on cushion forms the movers sit,
 While barer benches stimulate the pit;
 And rang'd aloft, in rich and beauteous store,
 Bright eyes rain influence on the crowded floor:
 Well knows the Saint how female arts prevail—
 Without the ladies, Heaven itself must fail!

' Now lift the curtain—nothing need be chang'd
 The strings are fasten'd, and the puppets rang'd;
 Plann'd are the bows, the pauses, and the starts,
 And cast the characters, and conn'd the parts.
 First, like the Prologue of some Attic scene,
 Rises the chairman, slow and grave of mien;
 Content the plot and persons to unfold,
 And bid them see—what soon they shall behold.
 Next, strong in limbs, and brawny-knit of frame,
 Some stuttering German, with a sounding name,
 Rumbles, and vomits his unmeaning note,
 A wordy flood which struggles in his throat;
 A sea of consonants in rugged trim,
 Where vowels, thinly scatter'd, sink or swim.
 He tells, what grace the Gentiles shall imbibe,
 If they and theirs but largely will subscribe:
 How, through their bounty, missions have been sent
 To all remoter villages in Kent;
 And in the next report he hopes to state,
 Whitechapel's self is made regenerate!' pp. 14—17.

' Each has his portion ere the scene be clos'd,
 And Peter seconds that which Paul propos'd:
 One puts the question, others grant assent,
 This names a patron, that a president;
 One hands the poor-man's penny box around,
 One chuckles o'er a more substantial pound;
 This votes their holy homage to the fair,
 This thanks the landlord, that approves the chair;
 The many shout Hosanna to the cause,
 And swell the Christian clamour of applause!' p. 18.

This is followed by a death-bed scene, in which this poetical Clerk draws a picture of the supposed effects which the addresses of 'some fierce and gloomy zealot' have had on the mind of a dying pauper. If the fiction has no counter-part in reality, it does the more credit to the Author's imagination, who cannot be

expected to frequent the death-beds of the poor for the purpose of collecting materials for satire! Should he ever, in the course of his parish duties, be called to witness such a scene, we are afraid his theology would be of as little service as his wit, and that this exquisite censor would prove a "miserable comforter."

Our Author, in conclusion, sketches out the romantic picture which his boyish fancy formed of the lot of the country rector. It is a vision worthy of boyhood: the civil squire who

'Half of my dues without a curse could spare,
Nor stormed if now and then I kill'd a hare;'

The ready flock,

'Who liked their parson better than the next,
And not too often carried home my text;'

sufficiently indicate the sort of life this Clerk would like to lead, 'in a smiling country,' with a good glebe, and not too much duty. The wish is natural enough, and the country abounds with men of this negative character. This is their record, drawn by our poet himself.

"Sober, not austere,
"A churchman, honest to his Church, lies here:
"Content to tread where wiser feet had trod,
"He lov'd establish'd modes of serving God,
"Preach'd from a pulpit rather than a tub,
"And gave no guinea to a Bible Club." ' p. 26.

We will add only two lines from a contemporary poet, who seems to have exactly appreciated such reverend sentimentalists as our Author:

'Like him, how many! could we make the search,
'Who, while they hate the Gospel, love *the Church!*'

Art. VII. *Christian Records*; or a short and plain History of the Christian Church: containing an Account of the Lives of the Apostles, the Sufferings of Martyrs, the Progress of the Gospel in different Ages, the Rise of the Reformation, &c. &c. 18mo. pp. 354. Price 3s. 1816.

THIS comprehensive little work is intended for the use of such persons as have neither time to read, nor spare money to purchase the volumes of our ecclesiastical historians; and the Author is entitled to our thanks for the goodness of his design, and for the labour which he has employed in condensing the materials with which his reading has supplied him, on the several topics included in the cheap publication before us, though we cannot applaud its execution. The service which he has performed, might have been acceptable to us, if he had used more discrimination in the compilation of its contents. Many particulars have occurred to us in our perusal of the

book, which do not correspond to the statement in the preface, that 'the work consists of *plain facts*.' Incidents are put down, occasionally, as true, which are destitute of the authenticity requisite to invest them with the character of '*facts*.' Of this kind are the following : 'He (Peter) was bishop of Antioch 'nine years.' p. 4. 'St. Mark was of the tribe of Levi,' p. 18. 'St. Luke was a Jewish proselyte, and one of the seventy disciples.' p. 19. 'The Apostle John's being put into a cauldron of boiling oil, p. 8. The story of the Thundering Legion, p. 32. Of the Theban Legion, p. 50. *cum multis aliis*. We are indeed surprised at the facility with which the Author puts down as matters of unquestionable certainty, points the most doubtful and circumstances the most improbable. Some writers seem to be afraid of believing too much : the fear of the present writer seems to be that of believing too little. On some topics, his statements are adapted to mislead the reader ; as when he affirms of the primitive Christians, that they used forms of prayer, or liturgies in their public worship, p. 77. The use of Godfathers and Godmothers in the baptism of infants. p. 78. The observance of Festivals, p. 75. &c. These were practices which to the 'primitive Christians,' in the only proper acceptation of the terms, were unknown. A large proportion of the pages of this work, is occupied with details of persecutions ; and here, we apprehend, the prejudices of the Author are discovered. He is truly copious in his narrative of the sufferings inflicted on the Protestants in the reign of the 'bloody queen Mary ;' but he carefully conceals the cruelties of the Reformers of the English Protestant Church : Cranmer, as well as Bonner, imbrued his hands in the blood of religious Professors. The atrocities of the High Commission Court and Star Chamber under Elizabeth, James I. and Charles I. are passed over. Of the infamous measures pursued by the profligate Charles II. and his still more abandoned Ministers, towards the Presbyterians of Scotland, we have only the following account : p. 303.

'Dr. Leighton, archbishop of Glasgow, a very meek, learned, and pious man, whose works are read with great delight by those who love the spirit of devotion, was sent by King Charles II. to try to unite the church of Scotland to that of England.'

It is easy to perceive, from the manner in which this small volume is composed, the way by which errors and doubtful stories have taken their place in ecclesiastical histories ; and it adds one more to the numerous instances in which the cause of truth has failed of receiving efficient support from the haste and mistaken judgement of an author. There is much that we most cordially approve in the present work, but as a whole we are by no means prepared to give it our recommendation.

Art. VIII. *An Answer to a Sermon preached, by the Rev. Charles Simeon, M.A. of King's College, Cambridge, at the Church of St. Catharine Cree, Leadenhall Street, on Wednesday Evening, Dec. 31. 1817; relative to a Question between Jews and Christians.* By Benjamin Abrahams, an Israelite. 8vo. pp. 22.

WE cannot perceive that this answer possesses very high claims to our consideration in point of argument, though we are bound to mention with general commendation the respectful and temperate language in which it is drawn up. Its leading object appears to be to dissuade the patrons of the "London Society for promoting Christianity among the Jews," from the prosecution of their purpose. The Author admonishes them to drop the notion of converting Jews: 'No human power on earth can do it—God will not have it.' In this assertion we do not agree with Mr. Abrahams; we expect the conversion of the house of Israel, as an event within the purposes of God, though we are entirely of his opinion that no human being can accomplish it. With the London Society we have no connexion; and though we would not have its conductors 'drop the notion of converting Jews,' we most devoutly wish them a larger share of wisdom than, judging from some parts of their plan and proceedings, they seem to possess.

Mr. Abrahams represents Mr. Simeon as being but very imperfectly acquainted with the 'holy law:' unfortunately, his own knowledge of the Scriptures is exposed to our suspicion, from the strange manner in which he cites the prophetic writings. When he quotes Isa. i. 11. "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats,"—in proof that sins were forgiven without sacrifice and blood;—when he refers to Isa. i. 18. in support of the same assertion, he overlooks the connexion and mistakes the import of those passages. The same remark applies to his quotations from the 40th and 50th Psalms. We would recommend to Mr. Abrahams the investigation of the question, p. 12, Whether the acknowledgement of Jesus as the Messiah, and the reception of the Christian doctrine, would impose upon an Israelite, as of indispensable obligation, the abolition of the law of circumcision, and the profanation of the 'holy sabbath.' On the whole subject of Christianity we would presume to invite the Author's most serious attention to its evidences and its objects; and in taking leave of him, would just suggest for his consideration, that as the variety of sects among the Jews furnishes no real grounds for impeaching the truth of the Mosiac legislation, so the diversities of Christian profession (p. 21) furnish no solid objections to the truth of Christianity.

Art. IX. *A Sermon*, Preached at the Opening of the Roman Catholic Chapl of St. Peter, at Cobridge, in the Staffordshire Potteries, on Sunday, April 20, 1817. By the Rev. Robert Richmond, of Caverswall Castle. 8vo. pp. 40.

THE text of this singular sermon, is Gen. xxviii. 27. "This is
"no other but the house of God, and the gate of heaven;"—
from which the preacher proposes to explain 'what particularly
'constitutes a christian church "the house of God, and the gate
"of heaven;" and this character he informs us, it derives from
the worship of 'Sacrifice' performed within its walls.

Though Mr. Richmond assures us that it is neither the form of the building, nor its decorations, which make it the house of God, he appears by no means indifferent to the beauty and magnificence of 'cathedrals and other churches.' When he therefore remarks, that 'The riches of the earth have been exhausted, in order to render these edifices more splendid, and more 'worthy of the Supreme Being,' he furnishes us with something very much in the shape of a contradiction. Before he allowed his pen this liberty, he would have done well had he recollected that "God dwelleth not in temples made with hands," and that the "Godhead is not like unto gold, or silver, or "stone, graven by art and man's device."

According to Mr. Richmond, it is the worship of sacrifice, the sacrifice of Jesus Christ himself upon the cross, continued among Roman Catholics, which gives dignity to a Christian Church, and essentially forms it into the house of God. He assures his brethren that they can never conduct themselves with the reverence due to God's house, unless they well understand the nature of the sacrifice which is offered within its walls. To correct their errors or prevent their mistakes, he therefore proceeds to describe the nature of the Mass and the tenet of Transubstantiation; and in this service he conducts himself as a true son of the Church of Rome, which has long founded its institutions on the maxim, that ignorance is the mother of devotion. The principal proof of the real presence is, Because such is the doctrine of the Catholic Church! So the Author assures us; and so complete, in his view, is this method of arriving at the truth, that he cannot forbear exclaiming—"Oh! what a satisfaction it is to know that we are sure of 'professing the truth, if we are careful to follow the directions of the Catholic Church.' What a felicity it must be to follow, with blinded eyes and darkened minds, the guides provided by wicked Popes and Cardinals, and packed councils of lazy and luxurious or wrangling prelates! Mr. Richmond is probably an intelligent man; but the delusions and mummeries of the 'Catholic Church,' must be kept up, and he labours in

the cause in a manner which would have done credit to the dark ages.

The Rev. Robert Richmond assured his hearers, and now assures his readers, that when Christ said, '*This is my body*,' he really and truly meant that the bread which he held in his hands in the presence of his disciples, was really and truly his own flesh and blood, his proper and substantial body. So, when Jesus said, '*I am the vine*,' it is, according to Mr. Richmond's method of interpreting scripture, to be clearly and indefinitely understood that Christ was a vine plant, from which branches proceeded, and which was bearing leaves and grapes: that when he said, '*I am the door*,' he was literally and truly a door used for passage from place to place. When Jeremiah says, '*Thy words were found of me and I did eat them*,' it is, however difficult it may be, to be understood that he employed his teeth upon words, precisely as he would upon bread or any kind of vegetable or animal food! Very probably these absurdities had all been established dogmas in the Church of Rome, as is transubstantiation, could they have been made as subservient to the ends of lustful ambition and temporal dominion. We pity Mr. Richmond and the deluded disciples of those who boast that they are apostles, but are not. Religion can never be a reasonable service, where it is not a worship offered by an enlightened faith.

The contributors to the erection of St. Peter's Chapel at Cobridge, cannot complain of misapplying their money and labours, if it be true, as Mr. Richmond asserts it is, that God will, for their 'assisting in the completion of a work which tends 'so much to his honour, and to the salvation of souls,' bestow upon them 'an immense reward, and an additional increase of 'heavenly glory!' This, all this, it seems, in addition to an 'hundred-fold' in this life, is promised by the Father of Mercies, to the benefactors of St. Peter's Chapel, Cobridge, for their 'contributions upon the present occasion.' We know nothing of such promises: perhaps this may be one of the points which is proved principally by its being a doctrine of the Romish Catholic Church, which can accommodate its doctrines and discipline to every purpose.

Art. X. *Anecdotes of the Life of Richard Watson, Bishop of Landaff.*

(Concluded from page 236).

THE Regency Question, which excited in the year 1788 so extraordinary a commotion in political parties, and gave rise to so splendid a conflict of talent between their respective leaders, was an occasion which imperatively summoned the

Bishop to his parliamentary duties, and afforded him a fit opportunity for the manly assertion of his constitutional principles. Mr. Fox had maintained, in the debate which arose on the motion to appoint a committee to search the Journals for precedents, that 'when the sovereign from any causes becomes incapable of exercising his functions, the heir apparent has an indisputable claim to the exercise of the executive power, although the two Houses of Parliament were alone competent to pronounce when he ought to take possession of the right.' Mr. Pitt, in reply, declared this doctrine to be little less than treason to the constitution, and said 'that the Prince of Wales had no more right to assume the regency than any other man in the kingdom had.' These opposite sentiments were supported by the partisans of each side with great heat and animosity. When the business was so far advanced that a Bill was brought in for appointing the Prince of Wales Regent, 'with certain limitations in the exercise of his powers,' the Bishop came up to London for the purpose of delivering the Speech which he has carefully preserved, avowing himself to be desirous, from his confidence that the principles maintained in it are perfectly constitutional, to give it 'this chance of going down to posterity.' It is of considerable length, extending to twenty pages, and bears all the marks of his clear and vigorous manner of thinking.

'I begin, my Lords, with advancing a proposition which will be denied by none; the proposition is this,—that the monarchical power of a King of Great Britain is not an arbitrary, but a fiduciary power; a trust committed by the community at large to one individual, to be exercised by him in obedience to the law of the land, and in certain cases according to his own discretion, but in subserviency to the public good. This proposition is one of the most fundamental principles of our constitution, and of every free constitution in the world. Its truth cannot be questioned, and, its truth being admitted, it seems to follow as a legitimate consequence, That whenever the individual to whom the community has committed the trust, shall become incapable of executing it, the trust itself ought to revert to the community at large, to be by them delegated, *pro tempore*, to some other person, for the same common end, the promotion of the common welfare. It might otherwise happen that one man's misfortune might become the occasion of all men's ruin. But if, during the present incapacity of the King, the trust which has been given to him, not for his benefit, but for the benefit of those who gave it to him, does in fact revert to the community, then may the community delegate, till the King's recovery, the whole or any part of that trust to whomsoever they think fit.

'Upon this or some such general ground of reasoning, I presume the proposition has been founded which maintains, that the Prince of Wales has no more right to the Regency, previous to the designation of the two Houses of Parliament, (which may be supposed to represent the community at large,) than any other person.

‘My Lords, I conceive this reasoning is not true; it would have been true had the law been absolutely silent as to what was to become of the trust, where he to whom it had been given became incapable of executing it: but the law is not silent on this point. In one case in which the King becomes incapable of executing the trust committed to him, the law has clearly and positively said, No, the trust shall not revert to the community at large; the community perfectly understand the mischief which would attend such a reversion; they will have nothing to do with it; it shall go according to an established order of succession, and it shall go entire to the heir. This is the express declaration of law, when the King becomes, by death, incapable of exercising the trust committed to him; and the analogy of law speaks precisely the same language in the present case; it says, No, the trust shall not revert to the community, it shall go *pro tempore*, and it shall go entire, to the next in succession to the Crown; it shall go to the Prince of Wales, who is of an age to receive, and of a capacity to execute the trust for the public good.

‘I say not, my Lords, that the Prince of Wales has a legal right to the trust; but I do most firmly contend that he has such a title to it, as cannot be set aside without violating the strongest and most irrefragable analogy of law; and in what such analogy differs from law itself, I submit to your Lordships’ mature consideration.’

After combating the policy of the proposed restrictions, which occupies the principal part, and is indeed the main object of the speech, his lordship adverts to a distinction which had of late years arisen, and which he regarded as pregnant with mischief,—‘a distinction into *King’s friends*, and *Prince’s friends*.’

‘I have no ambition to be ranked among the King’s friends, none to be ranked among the Prince of Wales’s friends: but I have an ambition, I have had it through life, and I shall carry it to my grave with me,—it is an ambition to be ranked among the friends of the whole House of Brunswick: and why, my Lords? not from any private regard, but because the House of Brunswick is a friend to the civil and religious liberties of mankind; because, if we may augur concerning the future from an experience of the past, the House of Brunswick will ever continue to be friends to the constitution of the country, as defined and established at the Revolution.’

His Lordship’s view of the limitation, was, that it amounted to a virtual suspension of a portion of the royal prerogative. The established prerogative of the Crown, he declared to be a part of the common law of the land; and he thought that the two Houses of Parliament have no more right to suspend the law, than the King has. ‘The constitution is violated, let the suspension be made by any power short of that which made the law.’ He argued, that if the two Houses might suspend indefinitely, they might abolish perpetually, and abolish, if any, all the prerogatives of the Crown, nay, the King himself. Speaking of himself, the Bishop asserted, that he was ‘no friend to re-

'publican principles, none to prerogative principles, none to aristocratic principles, but a warm, zealous, and determined friend to that equilibrium of the three powers, on the preservation of which depends the conservation of the finest constitution in the world.'

He adverts, in conclusion, to the question of the arrangement of the household, the influence attached to which ought not, perhaps, he remarked, to be permitted to exist at all; but while it does in fact exist, ought not to be dissevered from the executive government.

'It is a great doubt with me, whether the influence of the Crown be not too great: but I have no doubt in saying, that the influence ought not to subsist any where but in the Crown. But I will not dwell upon this, for I agree with the noble lord who opened the debate, that we ought not to refer to the characters of the great personages to whom we have occasion to allude: if this were allowable I would say, that I think so well of the Queen, as to be under no manner of apprehension that she will ever put herself at the head of a party in opposition to the government of her son.'

Of the part which her Majesty is represented as having taken, subsequent to the King's recovery, the Bishop speaks with a freedom which he would not perhaps have thought it altogether decorous to use in a work to be published at the time, but which, so far as relates to the plain statement of the fact, it would be ridiculous to object to in a narrative like the present, intended to meet the public eye at so remote a period. Facts such as the Bishop adverts to, rank among the most important illustrations of the domestic history of a nation, and it is for want of an honest chronicler like old Landaff, that many an instructive lesson which experience might furnish, has been lost to posterity. It has been very industriously insinuated, that the Bishop's manuscript contained many exceptionable details relative to certain high and illustrious personages, which it was thought prudent to suppress. We believe this to be idle scandal; we judge so from the character of the writer, as well as from the nature of the passages which the work contains: these the Editor, had he been actuated by any mean fears of offending, would not have risked; at the same time they seem to carry the appearance of containing the full expression of the Bishop's sentiments, and leave no room for suspicion that he was actuated by feelings which could seek gratification by perpetuating slander. The charge brought against him of a disposition to speak against kings and queens, is a gratuitous calumny. Of the only king of whom he has occasion to speak, he speaks loyally, though sometimes with a bluff honesty characteristic of the man; and he inserts several anecdotes illustrative of his Majesty's quickness of apprehension and sound understanding, which it was at one time, as he re-

marks, 'the fashion to decry.' Of her Majesty, the volume contains nothing more uncourtly than the following remarks :

'The restoration of the King's health soon followed. It was the artifice of the minister to represent all those who had opposed *his* measures, as enemies to the King ; and the Queen lost, in the opinion of many, the character which she had hitherto maintained in the country, by falling in with the designs of the minister. She imprudently distinguished by different degrees of courtesy on the one hand, and by meditated affronts on the other, those who had voted against the minister, insomuch that the Duke of Northumberland one day said to me, "So, my Lord, you and I also are become traitors."

'She received me at the drawing-room, which was held on the King's recovery, with a degree of coldness, which would have appeared to herself ridiculous and ill placed, could she have imagined how little a mind such as mine regarded, in its honourable proceedings, the displeasure of a woman, though that woman happened to be a Queen. The Prince of Wales, who was standing near her, then asked me to dine with him, and on my making some objection to dining at Carlton House, he turned to Sir Thomas Dundas, and desired him to give us a dinner, at his house, on the following Saturday. Before we sat down to dinner on that day, the Prince took me aside, explained to me the principle on which he had acted during the whole of the King's illness, and spoke to me, with an afflicted feeling, of the manner in which the Queen had treated himself. I must do him the justice to say, that he spoke, in this conference, in as sensible a manner as could possibly have been expected from an heir apparent to the throne, and from a son of the best principles towards both his parents. I advised him to persevere in dutifully bearing with his mother's ill humour till time and her own good sense should disentangle her from the web which ministerial cunning had thrown around her.

'Having thought well of the Queen, I was willing to attribute her conduct, during the agitation of the Regency question, to her apprehensions of the King's safety, to the misrepresentations of the King's minister, to any thing rather than to a fondness for power.

'Before we rose from table at Sir Thomas Dundas's, where the Duke of York and a large company were assembled, the conversation turning on parties, I happened to say that I was sick of parties, and should retire from all public concerns. "No," said the Prince, "and mind who it is that tells you so, you shall never retire : a man of your talents shall never be lost to the public." I have now lived many years in retirement, and, in my seventy-fifth year, I feel no wish to live otherwise.'

The time is not yet come for writing what may deserve to be called a History of the reign of George the Third. Annals and Anecdotes may be given to the public under this title ; the records of the Parliamentary discussions form in themselves a highly important and interesting document ; but an event must be wholly passed by before it can fairly become the subject of history, which is not the case with the present reign, nor with the

series of transactions or system of policy with which it is identified. So long as it is impossible to enter upon the investigation with the same coolness of judgement as we should examine the records of the sixteenth century, so long as we are forbidden to speak of George the Third and his ministers, with the same unshackled freedom as we should speak of Charles the Second and Clarendon, or as posterity will speak alike of both, we are obviously placed in a predicament which disqualifies us for receiving the lessons to be derived from a comprehensive and philosophical review of the period in the shape of history. We are far from being disposed to attach to Bishop Watson's opinions any other weight than belongs to the sentiments of any man of shrewd observation and sound sense, placed in his circumstances; but his testimony as to facts we regard as unimpeachable, and the value of this, no charge of arrogance, or want of delicacy, or ambitious motive that may be brought against his character by those who are hostile to his opinions, can in any wise diminish.

With regard to the Regency question, it was obviously a struggle of parties, yet the opponents on each side might be sincerely persuaded of the justice of the arguments on which they respectively took their stand. It was not a little remarkable, that the minister of the Crown should be the party to assert the constitutional rights of the Parliament, and the Opposition to contend for the prerogative: the reason, however, was not equivocal; a change in the administration would at that period, inevitably have followed the establishment of the Regency in the person of the Heir Apparent. Pitt, in the policy he adopted, acted with his characteristic intrepidity and foresight. In consulting the private interests and individual feelings of his Master, rather than the prerogatives of the Crown, he secured to himself an ample indemnity in the case of the King's recovery; while in thus directly challenging the claims of the Prince, he risked no loss of favour, and therefore might think, that where he could scarcely hope to conciliate, it only remained to awe. Little was it then conjectured as probable, that a Regency would twenty years after quietly take place under similar circumstances, without involving any change of counsels, or any sensible alteration in the current of public affairs; but the men whose voices were then heard in the thunders of debate, who were the life and soul of their respective parties, are, with all their hopes and fears, laid in silence.

The Bishop of Landaff, in common with many of his friends, augured, at that time, very sanguinely respecting His Royal Highness's future conduct. On the occasion of the letters which passed in 1803 between the King, the Prince of Wales, and Mr. Addington, he writes thus to the Duke of Queensberry:

'The Bishop has been particularly gratified by those of the Prince of Wales, as they confirm the judgment which he had long ago formed, and always maintained, of his Royal Highness's public character,—*That he was a man occupied in trifles, because he had no opportunity of displaying his talents in the conduct of great concerns.*

And he adverts, in the same note, to 'the filial piety, discretion and magnanimity shewn in the business of the regency,' as well as on that occasion, as justifying this favourable judgment. In the same page we meet with the following passage in reference to an address which he presented to the King in the name of the clergy of his diocese, under the alarm of invasion.

'Did it become me, at such a time, to write such an address? It certainly did, for I should have been ashamed of the littleness of my own mind, if I had suffered private discontent to generate in me either indifference to the public safety or disaffection to the King. If kings form wrong judgments of the characters of any of their subjects, they are rather to be pitied than condemned for their error; they can have no interest in thinking of any man either better or worse than he deserves; but they are usually surrounded with men who may have both interest and malignant pleasure in misleading them; and it would be an excess of candour to say, that neither churchmen nor laymen of that description surrounded the throne of George the Third.'

Some of the most interesting paragraphs in the volume, are those relating to the circumstances which led to the decline and almost extinction of the Whig interest in the present reign. The following is the Bishop's account of the origin of the Coalition between Lord North and Mr. Fox.

'Towards the end of February, 1783, Lord Shelburne resigned the office of First Lord of the Treasury, and in April following, a new ministry, usually called the *Coalition* Ministry, was formed; a great cry was every where raised against Lord Shelburne, whether justly or not may be doubted; I will mention, however, one anecdote to his honour as a man of integrity; his ability was never questioned:—On the day on which the peace was to be debated in the two Houses of Parliament, I happened to stand next him in the House of Lords, and asked him, whether he was to be turned out by the disapprobation of the Commons; he replied, that he could not certainly tell what would be the temper of that House, but he could say that he had not expended a shilling of the public money to procure its approbation, though he well knew that above sixty thousand pounds had been expended in procuring an approbation of the peace in 1763.'

'After the death of Lord Rockingham, the King had appointed Lord Shelburne to the Treasury, without the knowledge, at least without waiting for the recommendation of the Cabinet. This exertion of the prerogative being contrary to the manner in which government had been carried on during the reigns of George the First and Second by the great Whig families of the country, and differences

also having happened between Lord Shelburne and some of the principal members of the Cabinet, even during the life-time of Lord Rockingham, many of them resigned their situations on his being made prime minister, and united with Lord North and his friends to force him from his office. From the moment this coalition was formed between Lord North and the men who had for many years reprobated, in the strongest terms, his political principles, I lost all confidence in public men. I had, through life, been a strenuous supporter of the principles of the Revolution, and had attached myself, in some degree, to that party which professed to act upon them; but in their coalescing with the Tories to turn out Lord Shelburne, they destroyed my opinion of their disinterestedness and integrity. I clearly saw that they sacrificed their public principles to private pique, and their honour to their ambition. The badness of the peace, and the supposed danger of trusting power in the hands of Lord Shelburne, were the reasons publicly given for the necessity of forming the coalition: personal dislike of him, and a desire to be in power themselves, were, in my judgment, the real ones. *This dissension of the Whigs has done more injury to the constitution, than all the violent attacks on the liberty of the subject which were subsequently made during Mr. Pitt's administration.* The restriction of the liberty of the press, the long-continued suspension of the *habeas corpus* act, the sedition bills, and other infringements of the Bill of Rights, were, from the turbulent circumstances of the times, esteemed by many quite salutary measures; but the apostacy from principle in the coalition-ministry ruined the confidence of the country, and left it without hope of soon seeing another respectable opposition on constitutional grounds; and it stamped on the hearts of millions an impression which will never be effaced, that '*Patriotism is a scandalous game played by public men for private ends, and frequently little better than a selfish struggle for power.*'

The Whig part of the coalition ministry, which was formed in April, 1783, forced themselves into the King's service. His Majesty had shewn the greatest reluctance to treating with them. Their enemies said, and their adherents suspected, that if poverty had not pressed hard upon some of them, they would not, for the good of their country, have overlooked the indignities which had been shown them by the court; they would have declined accepting places, when they perfectly knew that their services were unacceptable to the King. They did, however, accept; and on the day they kissed hands, I told Lord John Cavendish (who reluctantly joined the coalition) that they had two things against them, the *Closet* and the *Country*; that the King hated them, and would take the first opportunity of turning them out; and that the coalition would make the country hate them. Lord John was aware of the opposition they would have from the closet, but he entertained no suspicion of the country being disgusted at the coalition. The event, however, of the general election, in which the Whig interest was almost every where unsuccessful, and Lord John himself turned out at York, proved that my foresight was well founded. It is a great happiness in our constitution, that when the aristocratic parties in the Houses of Parlia-

ment flagrantly deviate from principles of honour, in order to support their respective interests, there is integrity enough still remaining in the mass of the people, to counteract the mischief of such selfishness or ambition.'

It has not been without some reason, then, according to the statement of one of their own friends, that 'a hatred of the Whigs has shewn itself during the whole of the present reign.' Whatsoever may have been the predisposing cause, the leading men among them have taken ample pains to justify, as well as to confirm the jealousy of their ascendancy which has been so unequivocally manifested. The haughty and turbulent temper in which they attempted to exert a control over the prerogative, was sufficient to rouse the spirit and even to alarm the fears of the monarch, who, it is suspected, had among his secret advisers, persons well disposed to take advantage of this conduct in their adversaries, for the purpose both of breaking down their power, and of exciting a prejudice against their political principles. The part which they took in opposing the American war, tended, no doubt, to strengthen the reluctance manifested to confide to their hands the reins of government; but the business of the India Bill, must have heightened this reluctance to absolute disgust, while it seemed to leave no other alternative than some decided step, which should at once terminate the contest between the hostile interests, and obviate all danger of further attack upon the prerogative. We must look to other causes, however, to account for the Whig party losing their hold at the same time upon the feelings of the country. Had they had the sense of the nation on their side, they would have been formidable in opposition still; but the coalition was not the only circumstance which contributed to destroy their popularity. It was not, we suspect, all along, the men themselves, so much as their principles, to which the great body of the nation were attached. The overbearing pride of the aristocracy, which rendered them obnoxious to the sovereign, was not adapted to conciliate the favour of the people; they had, however, been successful when in power, and success is sure to render a ministry popular: in opposition, too, they had the advantage of standing on the right ground; on the question of the American war, they had the best part of the national feeling on their side. But they were not aware how much they stood indebted for their support, to a good cause. That common object attained, there seemed to remain no bond of sympathy between them and the people, and the attachment of principle subsided into the mere preference of party. Their dissensions, and their ambition, opened the eyes of the public, and those who afterwards, when the constitution seemed to be suspended on the will of the Minister, clung to the hope of see-

ing the Opposition again rally in the strength of talent and principle, could not but distrust the patriotism and the integrity of the men in whose abilities they were driven to confide. It is in vain to attempt to detach public integrity from the private virtues. The common sense and common feeling of the nation reject the distinction. What an inconceivable advantage was placed in the hands of men, whose political opponents were many of them chargeable with an utter dereliction of social honesty and moral feeling! How were the noblest pleadings for freedom and the best rights of human nature weakened at every period, by the remembrance that all that eloquence came from the polluted lips of a libertine! That the patriot was fresh from the gambling house, the tavern, or the brothel! How far circumstances like these might conspire to perpetuate a distinction between the King's friends, and the Prince's friends, and to strengthen distrust and antipathy in a certain quarter, against men of the latter party, must remain matter of conjecture; but with regard to the nation at large, it deserves to be borne in mind as a fact, which we do not regard as questionable, that the irreligion and profligacy which have marked the private characters of several prominent individuals, whose public principles were in alliance both with the constitution and the best interests of human kind, have been one great cause of that passive acquiescence in a contrary policy into which the nation has fallen, and of the opprobrium which is now become attached, to the principles of Whiggism.

We have no regrets to spare for the rise and fall of parties, considered merely in reference to the petty interests of the actors themselves in the political drama; but unfortunately, with the larger portion of society, who have not formed the habit of thinking for themselves, it is too customary, instead of trying men by their avowed principles, to judge of the principles from the characters of the men. Instead of reasoning, they associate; and this sort of instinct, though often salutary, is sometimes deusive. The unworthy character of an individual becomes through a premature generalization of the object of fear or obloquy, imputed to a class, and virtue and religion are held responsible for the actions of all who assume their name. Hence, also, the talismanic properties which a word acquires in the mouths of a party, so as to act, without exciting any distinct ideas, directly upon the imagination; and the same word shall, at successive periods, be invested with the property of exciting associations of a directly opposite kind. Take for instance, the word *Revolution*, from which, at a no very remote era in our history, the epithet *Glorious*, seemed in no danger of divorce. 'The Revolution' called up to the mind of the Englishman, all

that was dear to him in his social privileges, and distinguishing in the national character. Now, the world speaks nothing but treason against legitimacy, contempt of Divine right, Jacobinism and impiety. The phrenzied explosion of evil passions in a half civilized populace,—the effect of breaking the fetters of a maniac, although the iron had contributed to his madness,—the disastrous issue of the attempt to convert into freemen a nation of slaves wholly unprepared by any moral process for the change,—this catastrophe in a neighbouring nation, has been sufficient to obliterate the remembrance of one of the brightest pages in our own history, and to render men ashamed of the phraseology of liberty and right, which was once the very idiom of a Briton's feelings. But the French Revolution would never have had this disastrous influence upon popular sentiment in our own country, had there not been causes within ourselves predisposing the public to the change. The dereliction of principle on the part of the Whigs threw the nation into the arms of Toryism.

It must not be forgotten, that to the turbulent barons in the time of King John, we are indebted for the foundation of our popular liberties. Whatever were the public conduct and private character of the Whig Aristocracy, in the present and the preceding reigns, they formed a constitutional check upon the necessary tendency of the Prerogative to become absolute, which now exists but in hypothesis. The extinction of the party excites but little commiseration; it was the deserved consequence of their own want of union and patriotism; but they have involved in their disgrace principles which they inherited from men better than themselves, and which it behoved them to transmit unsullied to posterity. It will require many, many years, to disconnect in men's minds the irreligion, and scepticism, and political inconsistency of some of these individuals, from the cause of civil and religious freedom.

The Dissenters who, in the question of American war, took part with the Opposition, have in some measure, there can be no doubt, participated in the loss of favour which has befallen the Whig principles. The Dissenters were well known to be, as a body, the staunch friends of the House of Brunswick, being firmly attached to the Constitution, and to the Protestant succession. The King, who has maintained throughout his reign an inflexible adherence to his promise of preserving the Toleration inviolate, was disposed, it is believed, to look favourably upon this portion of his subjects: the American war first occasioned an interruption of this gracious feeling, and gave an advantage to their enemies to cast suspicion on their loyalty; whereas that loyalty was founded on the very principles which excited their indignant deprecation of that ill advised system of policy, and would, apart from those principles, have been a servile, irrational feeling. The Whigs have always been the friends of the Dis-

senters, that is to say, of the interests of religious liberty, and have on this account commanded their gratitude. The repeated attempts to obtain the repeal of the Test Act, which, whether we style them injudicious or unfortunate, only served to strengthen a party feeling against the persons intended to be relieved, have all proceeded from this party, and these have served still further to identify the Dissenters with this defeated interest: for this they cannot be considered as obnoxious to blame, but the result has been so far unfortunate. Here, again, the known leaning of some of the leading members of the Whig party to Arian and Socinian tenets, and the prominence which circumstances gave to some distinguished ministers among the Dissenters, who were also known to be of these sentiments, added to the fact of the larger portion of the petitioning clergy in 1772 who were supposed to favour the application of the Dissenters, being of suspicious orthodoxy,—all contributed to fasten upon the general body the odium attaching to religious sentiments which have at no period extended beyond a very inconsiderable proportion of their number; so much so, that Mr. Pitt is said to have exclaimed on a particular occasion, probably at finding them continue to act together as a body, though composed of denominations so differing on some points,—‘What, are they all Socinians?’ This might shew the Minister’s ignorance, if the exclamation was unaffected, but there is no doubt that the circumstances alluded to, have operated very much to the prejudice of the cause of Dissent.

Bishop Watson furnishes us with the following anecdotes relative to the debates on the subject of the repeal of the Test Act.

‘On the 10th of February, (1787) a meeting of the Bishops was convened at the Bounty-office, on a summons from the Archbishop of Canterbury, and at the instance, as we were given to understand, of Mr. Pitt, who wanted to know the sentiments of the Bench relative to the repeal of the *Test* and *Corporation* Acts. The question proposed at the meeting was put thus:—“Ought the Test and Corporation Acts to be maintained?” I was the Junior Bishop, and as such, was called upon to deliver my opinion first, which I did in the negative. The only bishop who voted with me was Bishop Shipley. The then Archbishops of Canterbury and York, and the Bishops of Worcester, Lincoln, Ely, Peterborough, Norwich, Exeter, Bangor, Bath and Wells, Rochester, and Lichfield, voted that the Acts ought to be maintained. When the question was thus decided, that my brethren might see I was not sorry to be known to have voted as I had done, I moved, that not only the result of the meeting, but that the names of those who had voted for and against the maintenance of the Acts, should be sent to Mr. Pitt, and the motion was passed unanimously.

• The question for the Repeal of the Acts was then lost in the Commons, by a majority of 78—178:100. It was again brought for-

ward in 1789, and was again lost by a majority of 20—122: 102. This small majority encouraged the Dissenters to bring it forward again in 1790; but the cry of the *Church's danger* began to be raised, and meetings were held by some alarmed clergymen, principally in the dioceses of York and Chester, and the question was lost by a majority of 194—299: 105. In a conversation I then had with Lord Camden, President of the Council, I plainly asked him if he foresaw any danger likely to result to the Church-establishment, from the repeal of the Test Act: he answered at once, none whatever. On my urging the policy of conciliating the Dissenters by granting their petition, his answer made a great impression on my mind, as it showed the principle on which great statesmen sometimes condescend to act. It was thus:—*Pitt was wrong in refusing the former application of the Dissenters, but he must be now supported.*

In the beginning of 1792, the Bishop published a Charge which he had delivered to his clergy in the June preceding, and respecting which, calumnious misrepresentations had been most industriously circulated, copies of the misrepresentations having been handed about at the tables of bishops and judges. In this charge, the Bishop had ventured to touch upon very unpopular subjects,—‘the advantages which would probably result to human society from the French Revolution; which was not at that time dishonoured by the events which soon followed—and the injustice and impolicy of our Test and Corporation Acts.’

‘I will just state to the reader,’ remarks his Lordship, ‘how I argued myself into the adoption of the opinion advanced in this Charge relative to the Dissenters. Had I consulted my interest, I should certainly have been silent on this point; for who knows not how little a bishop's interest is connected with his opposition to the avowed sentiments of a Minister? and Mr. Pitt had repeatedly avowed his—that the Test Act ought not to be repealed. Whether this avowal was made by Mr. Pitt in conformity to his own opinion, or in subservience to the opinion of another, was then and has still been with me a matter of doubt.’

‘There appear to me but two reasons for excluding any honest men from eligibility to public office,—want of capacity to serve the office, and want of attachment to the civil constitution of their country. That the Dissenters want capacity will not be asserted; that they want attachment to the civil constitution of the country, is asserted by many, but proved by none. On this point the whole question turns. If the Dissenters have secret views of undermining the civil constitution, of introducing a republican form of government in the place of that which, notwithstanding its defects, we at present so happily enjoy, the Test-Act ought not to be repealed; and if they have no such views, its continuance is an oppression. Whether they have or have not such views cannot be known from the affirmation of their enemies on the one hand, or from the denial of their friends on the other: on both sides it may be said, *Quiescat lingua, interroga*

vitam. Now the history of the conduct of the Dissenters since the Revolution, proves (to me at least it proves) that they have no such views.

‘The Dissenters are neither Tories nor Republicans, but friends to the principles of the Revolution. Notwithstanding the virulence of Mr. Burke’s invective against him, I give entire credit to what Dr. Price has said of himself and of the Dissenters.’

Here the Bishop inserts an extract from Dr. Price’s sermon preached before the supporters of a new Academical Institution, in April 1787, which we need not transcribe.

‘But it may be said,’ proceeds the Bishop, ‘that I have not stated the whole question, inasmuch as the Dissenters are enemies to the Church-establishment, and that the state is so *allied* to the Church, that he who is unfriendly to the one must wish the subversion of both. I think this reasoning is not just: a man may certainly wish for a change in an ecclesiastical establishment, without wishing for a change in the civil constitution of a country. An Episcopalian, for instance, may wish to see bishops established in all Scotland, without wishing Scotland to become a republic; and he may wish that episcopacy may be established in all the American States, without wishing that monarchy may be established in any of them. The protection of life, liberty, and property is not inseparably connected with a particular form of church-government. The blessings of civil society depend upon the proper execution of good laws, and upon the good morals of the people; but no one will attempt to prove, that the laws and morals of the people may not be as good in Germany, Switzerland, Scotland, under a Presbyterian, as in England or France under an Episcopal form of church-government.

‘But it is thought that, were the Test and Corporation Acts repealed, the Dissenters would get a footing in some of the boroughs returning members to parliament. The Dissenters have, at present, a considerable influence in many boroughs; but there is little probability that, were all legal obstacles to their eligibility to public offices removed, they would ever be able to overcome the influence of Government, the influence of the aristocracy, and the influence of the Church, in the majority of the boroughs in this kingdom. But, admitting so very improbable an occurrence to take place, what then? Why then a majority of boroughs would return Dissenters to sit in Parliament. Dissenters are allowed to sit in Parliament at present: the danger then, such as it is, arises not from Dissenters having seats in Parliament, but from the number of Dissenting members being increased. But that the number of Dissenting members should ever be so far increased as to constitute a majority in the House of Commons, is to me quite an improbable circumstance; I think it a far more likely event that, all restraint being removed, the Dissenters will insensibly become Churchmen. I suppose, however, even that improbable circumstance to take place, and that a majority of the House of Commons has ceased to be Churchmen—What then? Why then the House of Commons may present to the House of Lords a Bill for changing the constitution of the Church of England into that of

the Church of Scotland. Be it so—What then? Why then the House of Commons will compel the House of Lords to agree to such a Bill; this does not follow; I know not any legal or probable means of affecting such a compulsion; but for the sake of coming to a conclusion, let it be admitted that, at some distant period, of which no man can form a reasonable conjecture, the House of Lords would by compulsion or choice, agree with the House of Commons, and that the king would agree with them both, in establishing Presbyterianism in the room of Episcopacy—What then? Why then the present form of the Church of England would be changed into another! And is this all?—this the catastrophe of so many tragical forebodings—this the issue of so many improbable contingencies—this the result of so much unchristian contention—this a cause for continuing distinctions by which the persons and properties of peaceful citizens are exposed to the fiery zeal of a senseless rabble?—A great *Protestant* nation does not return to Popery—a great *Christian* nation does not apostatise to *Paganism* or *Mahometanism*; it simply adopts an ecclesiastical constitution different from what it had before. What is there in this to alarm any man who liberally thinks with the late Dr. Powell, that there is nothing in the regimen of the Church of England, or in that of the Church of Scotland, repugnant either to the natural rights of man, or to the word of God?

We perceive we must draw this extended article to a close. There are various other passages of considerable interest which we had marked for quotation, but the whole volume is so highly deserving of attentive perusal, that the task of selection becomes embarrassing. There is a letter to Mr. Wilberforce on a subject to which we shall have occasion to advert in a future article, and which has been recently brought before the public, as the subject of a recommendation from the Throne: we allude to the expediency of building an additional number of new churches, a measure which the Bishop of Landaff strongly urges upon the attention of that gentleman, as a friend of the then Premier. It is due to the Bishop to remark on the interest which he always manifested in any ecclesiastical matters of public utility. In the same letter, he calls Mr. Wilberforce's attention to 'an evil which has increased very much, if it has not entirely sprung up in many places within the last thirty years—the travelling of waggons and stage coaches on Sundays.'

'There are laws, I believe, to prevent this being done, during the hours of divine service, but the difficulty of putting them in execution renders them, in a manner, useless. This evil might be remedied by an act of parliament of ten lines, enacting the payment of a great additional toll at each turnpike-gate which should be passed by such carriages, between the hours of six and six on every Sabbath Day.'

Bishop Horsley, (Watson's great rival and opposite,) has

also, in his admirable sermons on the Sabbath,* denounced this scandalous practice as loudly calling for redress. The original temptation to this flagrant breach of the laws—the convenience of travelling when the roads were most empty, subsists no longer, the roads being now crowded on the Sunday as on other days; ‘but,’ adds his Lordship, ‘the reverence for the day among all orders is extinguished, and the abuse goes on from the mere habit of profaneness.’

Some respectable individuals have questioned the propriety of calling in the civil power to enforce, as they represent it, in this respect, the religion of Jesus. Our view of the matter is different. Overt acts of irreligion, (and how frequently soever that term may have been misapplied, there is such a thing as irreligion,) appear to us to fall under the cognizance of the legislature on account of their bearings upon the social interests of the community. Admitting, therefore, what can hardly be a matter of doubt, that the open violation of the Lord's day tends to the demoralizing of the lower orders, and taking into consideration the constant, we may almost say insurmountable, temptation to their disregard of its religious observances, which is presented by the unrestrained licentiousness of the higher orders in this respect, the public weal seems to demand that the laws should interpose, not for the chimerical purpose of making men religious, but in order to prevent their disturbing others in the practice of religion, and subverting what may be considered as a part of the established order of society. The Sabbath, independently of all religious obligation, is the law of the land; it is a rightful law, for it trenches upon no man's natural rights; politically considered, it is a salutary law, as we think Necker has satisfactorily argued in his *Treatise on the subject*. Public opinion is, no doubt, the most unexceptionable and the most efficient means of carrying the object of the law into effect, and it would be well, if that should be found to supersede the necessity of all legislative restrictions; but we cannot but cordially approve of Bishop Watson's suggestion. The greatest obstacle to a reformation of the national habits in this respect, is presented by the practice of those who seem to stand too high for private admonition or public opinion to have its due operation upon their minds.

The Bishop's sentiments on the subject of the Catholic Question are repeatedly stated with his usual force of argumentation and expression. In a letter to the Duke of Rutland in 1784, he writes: ‘No man upon earth, I trust, can have more enlarged sentiments of toleration than I have, but the Church of Rome is a persecuting church, and it is our interest and our

* *Horsley's Sermons*. Vol. II. p. 234.

'duty, on every principle of religion and common sense, to guard ourselves against her machinations.' He expresses to the same nobleman his opinion, 'that that Protestant government is unwise, which trusts power to the Catholics, till it shall be clearly proved that if they had the opportunity they would not use it to the oppression of the Protestants.'

'I am afraid of Popery,' he writes to Mr. Pitt in 1791, 'because, where it has the power, it assumes the right of persecution, and whilst it believes that in afflicting the body, it saves the soul of a convert, I do not see how it can abandon the idea of the utility of persecution.'

Nevertheless, when the petition of the Roman Catholics in Ireland, was in 1805 taken into consideration, the Bishop, cordially approving of the principle and purport of the petition, signified to Mr. Pitt his conviction of the justice and expediency of granting it, but for his Majesty's conscientious scruples respecting the measure, which he thought ought to be regarded as a sufficient reason for deferring it.

'When I say, that I respect the conscience of the King, I do not mean to say that it is rightly formed; but I applaud his integrity in adhering to it whilst he believes it to be so. I think that it is not rightly formed, because I see no danger occurring to the Church of England from Catholic Emancipation, either in Great Britain or Ireland.'

We can afford no room for any comment on these extracts, but they serve to shew that a friend to what is termed Catholic Emancipation, on the ground of expediency, is not, on that account, justly to be suspected of an indifference to the distinctive character and evils of Popery.

In transcribing the manly expressions of enlightened and patriotic sentiment which abound in this volume, and which place in so favourable a light the intellectual character of the Bishop of Landaff, deep regret has been constantly blended with the feeling of satisfaction, when we have reflected how every such sentiment would have acquired the power of making a tenfold impression, had it been enforced by a life reflecting the glories of true greatness and genuine piety. Bishop Watson is not to be named with the father of modern science, whom Pope styled

'The wisest, greatest, meanest, of mankind;'

but his character suggests the necessity of a similar qualification of our praise. He wanted just that one ingredient of genuine greatness which should have delivered him from the love of this world. To him might our Saviour's address to the amiable young ruler have been with propriety applied: "One thing thou lackest." Ambition was, at first, it is evident, his ruling passion, and it was as honourable an ambition as usually prompts the candidates for "earthly things." When repeated

disappointments had shewn him the futility of all expectation of further advancement, he took refuge in the pride of retirement; but retirement was, to a mind like his, an element of peculiar danger. He forsook the world in the disgust produced by defeat, not with the lofty spirit of a conqueror. At every movement on the episcopal bench, the rustling of lawn sleeves seemed to break upon his solitude, with the effect of a distant bugle upon an old hunter, who, though condemned to ignoble rest, has not lost his relish for the chase. By the banks of romantic Windermere, still his dreams were of Lambeth; he could neither forget nor bear to be forgotten.

In this state of seclusion, it was inevitable that the action of his mind should assume a morbid direction. Avarice, which has been termed the passion of age, is but a different modification of the *selfism* (to use his own phrase,) which at another period developed itself in the form of ambition. The life-long complaints of the retired bishop of the poorest diocese, terminated in his leaving behind him, it is said, not much less than a hundred thousand pounds. It is true that this accumulation of property was the fruit of his own honourable exertions: but there was, to say the least, an incongruity in a Regius Professor's driving the trade of an agriculturist, and in his disregarding those Episcopal duties which he had so solemnly pledged himself to discharge, that could not fail to strike even the peasantry of Westmoreland, and all with whom the money-getting Bishop came into contact.

‘Who would not laugh, if such a man there be,

‘Who would not weep, if Atticus were he.’

Why did he not resign his station in the Establishment, and become respectable by avowing his preference for a secular life? Or why did not the powers of the world to come, seize in that solitude, upon his unoccupied faculties, and render it impossible for him, thenceforth, to stoop to the drudgery of the world, producing a happy blindness to the things which are seen, from the overpowering glory of the visions of eternity? One thing he lacked. That one thing would have made the vacillating theologian a firm believer, the despairing partizan a persevering patriot, ‘the retired bishop’ a holy and a happy recluse. For want of this one requisite, he subscribed to what he did not believe, undertook duties he never discharged, (as if in religious concerns alone, that bold integrity, which never yielded to the fear or favour of man, might be safely prevaricated away,) retained the care of a diocese in which he never resided, and which he seldom visited, and has bequeathed us only the opinions of a sage, not, alas! the example of a saint;—a name

‘Beyond the limits of a vulgar fate,

‘Beneath the Good how far—but far above the Great’

ART. XI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

In the press, *The Fourth and Last Canto of Childe Harold's Pilgrimage*; with considerable Notes, comprising Observations upon Society, Literature, &c. collected during his travels and residence abroad. By the rt. hon. Lord Byron. 8vo.

In the press, *A View of the State of Europe during the Middle Ages*. By Henry Hallam, Esq. 2 vol. 4to.

In the press, *the Civil History of Rome to the time of Augustus*. By Henry Banks, Esq. M. P. 2 vols. royal 8vo.

In the press, *the Lord of the Bright City: a poem*. By H. H. Milman, M. A. Fellow of Brasen-nose College, Oxford, Author of *Fazio*. 8vo.

On the first of April will be published the First Part of Mr. Hakewell's *Picturesque Tour of Italy*, in illustration of the text of Addison, Eustace, and Forsyth, in imperial 4to: containing three highly finished, and two outline engravings.

Mr. John Britton is preparing a chronological illustration of the Ancient Architecture of Great Britain, intended to form a Supplement to the Architectural Antiquities, but it will constitute an independent work.

Dr. Robert Anderson has in the press, an edition of *The Sugar Cane and other Poems*, by the late Dr. Granter, with some account of his life and literary pursuits.

Edward D. Baynes, esq. will soon publish in octavo, the first volume of a complete translation of Ovid's Epistles.

Poems, Latin, Greek, and English, with an account of the administration of government in England during the king's minority, by Nicholas Hardinge, esq. collected by his son George Hardinge, esq. will soon appear in an octavo volume.

Dr. F. D. Clarke has in the press, in a quarto volume, with numerous engravings, *Travels through Denmark,*

Sweden, &c. with a description of Petersburg, during the tyranny of emperor Paul; being the third and last part of the Author's *Travels in Europe, Asia, and Africa*.

The Rev. T. F. Dobbin is preparing for publication, in two imperial octavo volumes, *Ætæ Althorpiæ*, or a descriptive catalogue of the pictures, and a portion of the library, of Earl Spencer, at Althorpe.

Arthur Clifford, esq. will soon publish, *Collectanea Cliffordiana*, containing anecdotes, &c. of the Clifford Family, in an octavo volume. Also, a *Description of the Parish of Tisall*, in Staffordshire, in a quarto volume, with five engravings.

The Rev. Stephen Weston is preparing some Account of an Excavation of a Roman Town, in Champagne, discovered in 1772; with a *Journey by Lausanne to Mont Simplicon, and through Geneva to Mont Blanc*.

Mr. Keats will publish in the present month, *Eudymion*, a poem.

Mr. Hazlett's *Lectures on English Poetry*, delivered at the Surrey Institution, will appear in a few days.

Mrs. Taylor, of Ongar, has a work in the press, on the *Reciprocal Duties of Parents and Children*.

The young Authoress of *Melancholy Hours* has a poem in the press entitled *Asarte*.

Antonia, a tale, with other poems, chiefly written in Malta, during the period of the plague in that island, will soon appear.

Mr. W. Hargrove will soon publish, in two octavo volumes, a *History of York*, comprising the valuable part of *Drake's Eboracum*, and much new matter.

Dr. Paris is printing, at the request of the Geological Society of Cornwall, a *Memoir of the Life and Scientific Labours of the late Rev. Wm. Gregor*.

Mr. J. Gwilt, author of a *Treatise on*

the *Equilibrium of Arches*, has long been engaged on a translation of *Vitruvius*, which will shortly appear. He is also preparing *Notices of the Buildings and Architects of Italy*, arranged for the reference of the traveller and architect.

An English Translation is in the press, of *Voyage à l'Embouchure de la Mer Noire*, par Lieut. General Comte Andreossy, in an octavo volume, with maps and plates.

Dr. Spier will soon publish, *General Views relating to the Stomach, its fabric, functions, &c.* in a small volume.

The Rev. John Marriott, of Exeter, has a volume of *Sermons* nearly ready for publication.

Mr. T. Taylor is engaged on a translation from the Greek of *Jamblichus' Life of Pythagoras*, and of the *Pythagoric Ethical Fragments* in the Doric dialect, preserved by *Stobæus*.

Mr. W. Pybus, author of a *Manual of Useful Knowledge*, will soon publish, *The Amusing Companion*, containing philosophical amusements and entertaining recreations for young persons.

A *Treatise on Algebra*, for the use of schools, upon the plan of *Walkingame's Arithmetic*, and intended as a sequel to that popular work, will soon appear.

J. C. Tarver, master of the French and Italian languages, at Macclesfield free school, will speedily publish, in an octavo volume, *Un Dictionnaire des Verbes Français*, indiquant leurs differens regimes.

Shortly will be published, in one volume, foolscap 8vo. a Poem occasioned by the Cessation of Public Mourning for H. R. H. Princess Charlotte, together with Sonnets and other productions. By Mrs. B. Hooper.

In a few days will be published, the Anniversary Oration delivered before the Medical Society of London, on Monday the 9th March, by Dr. Uwins.

In the press, a new Volume on the *Diseases of the Eye*. By the late Mr. Ware, 8vo.

In the press, an octavo Volume of *Sermons*. By the Rev. James Bryce of Calcutta.

Nos. III. and IV. of the New and Improved Edition of *Stephens's Greek Thesaurus* are published. The vacancies yet open have been occasioned by the decease of some of the Subscribers. The price, to such as were not on the original list, has been already raised; and the Editors, according to the advertisement to No. III. mean shortly to raise

it again. All Public Libraries, in particular, are recommended to subscribe before the opportunity is lost, as only a sufficient number of copies have been printed to cover the subscription.

Early in April will be published in 8vo. a Ready Reply to an Irish Enquiry, or a convincing and conclusive Confutation of Calvinism. To which is subjoined, *Ieropaideia*, or the true method of teaching the Clergy of the Established Church, being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England. The peculiar excellence of the above work will consist not only in the ability with which Calvinism is refuted, but in the application of particular given rules, which are illustrated by the writings of the best authors, so as to enable all the young Clergy to refute Calvinism themselves.

An Essay on the best means for promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thorntou, Billericay, is in the press.

Lately published, *Letters to the Hebrew Nation*. By the right hon. the Earl of Crawford and Lindsey.

The Rev. Dr. Lindsay has in the press, a Volume of *Sermons* on various subjects.

Mr. T. Yeates will shortly publish *Indian Church History*, or *Notices relative to the first planting of the Gospel in Syria, Mesopotamia, and India*. Compiled chiefly from the *Syrian Chronicles*, with an accurate relation of the first Christian missions in China.—The work will develop some interesting facts, hitherto unknown to the ecclesiastical historians of Europe.

The first Number of a *General Ecclesiastical Biography*, arranged chronologically, to form a connected History of the Christian Church, will be published on the 1st of May, 1818.

The publication of the *Regent's Edition of the Latin Classics* (somewhat retarded, of late, by the aspect of the times) will henceforward be prosecuted with spirit, industry, and perseverance. *Livy* and *Sallust* are now in the press, under the editorial inspection of Dr. J. Carey, to whom the public are already indebted for the *Horace*, *Catullus*, *Tibullus*, *Propertius*, *Martial*, *Cæsar*, *Tacitus*, and the second edition of the *Virgil*, with the *Opuscula*, recently published.

Dr. Carey has now in the press, the *Eton Latin Prosody* illustrated, with English explanations of the Rules, and authorities quoted from the Latin poets.

Mr. Dickinson, Author of a *Practical Exposition of the Law* relative to the Office and Duties of a Justice of the Peace, is about to publish *The Justice Law* of the last five years, intended as a Companion to his own work, as well as those of Burn and Williams.

In the press, *Sixty-five Sonnets*, with prefatory remarks on the accordance of the Sonnet with the powers of the English language; and some miscellaneous poems.

Mr. John Matheson, Master of the Royal School, Margaret-street, Cavendish-square, is about to publish a new *System of Arithmetic*, the object of which is to render general the application of Decimals to mercantile purposes, and to enable youth to comprehend the theory when they are learning the practice.

In the press and speedily will be published, *Memoirs of Richard Morris*, for some time a private in the Oxford Blues, and for upwards of 40 years Pastor of a Baptist Church at Woodrow and Amersham, Bucks. Compiled by B. Godwin, Great Missenden.

In the press and nearly ready, *Considerations on the Impolicy and pernicious Tendency of the present Administration of the Poor Laws*; with Suggestions for improving the Condition of the Poor. By Charles Jerram, A. M. Vicar of Chobham, and one of his Majesty's

Justices of the Peace for the county of Surrey.

Letters on the West Indies. By James Walker, esq. late of Barbice, and Principal Agent of the Commissioners for Crown Property in South America.

In May, a new edition of *President Edwards's Life of David Brainerd* will be published, handsomely printed in demy 8vo.

In the press and speedily will be published, *A Treatise on the Covenant of Grace.* By the Rev. Dr. Colquhoun, Leith.

Mr. S. F. Gray, Apothecary and Teacher of Botany and Materia Medica, has in the press and nearly ready, a Work intended to serve as a Supplement to the several Pharmacopæias, containing the Medical Uses of all such Plants as have been hitherto examined, and an arrangement of them: a Glossary of the Terms and Contractions used by Physicians in their Prescriptions: usual Medical Formulæ Arranged in Classes: Botanical Practice of Medicine, &c. &c.

Early in the month of April will be published in 8vo. the *Beauties of Sincerity, or Selections from various printed Sermons*, by the Rev. the Lord Bishop of Chester, Drs. Kays, Chalmers, Collyer, Rev. Messrs. Crowther, White, Alley, Bowerbank, Bartlett, Aspland, Cunningham, Fenwick, &c. &c. upon the Death of H.R.H. the Princess Charlotte of Wales. Selected by Robert Huish, Esq.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Volume II, with Silhouette Portraits, of the *Annual Biography and Obituary*, for 1818. 8vo. 15s.

Strype's *Memorials of the Reformation of Religion under the Reigns of Henry VIII, Edward VI, and Mary.* A most neatly printed Edition (limited to 250 Copies) with the original Records, and a new and full Index, 7 vol. 8vo. 5l. 5s.

BOTANY.

Muscologia Britannica; containing the Mosses of Great Britain and Ireland systematically arranged and described;

with Plates illustrative of the Characters of the Genera and Species. By William Jackson Hooker, F.R.S. A.S. L.S. &c. And Thomas Taylor, M.D. M.R.I.A. F.L.S. &c. Illustrated by 31 Plates. 8vo. 1l. 11s. 6d.

CONCHOLOGY.

Index Testaceologicus; or, a Catalogue of Shells, British and Foreign; arranged according to the Linnean System, with the Latin and English Names, and References to Figures and Places where found. By W. Wood, F.R.S. and L.S. Author of *Zoography*, and *General Conchology*, &c. crown 8vo. 9s. boards.

EDUCATION.

The First Elements of Arithmetic ; or, the Teacher and Scholar's Assistant: practically arranged in Lessons, and expressly designed for Classes: comprising the four simple Rules, viz. Addition, Subtraction, Multiplication, and Division, combined into one Sum, and taught in one Operation, and now in Use at Christ's Hospital, in Twelve Series. To which is prefixed, the Introductory Rule of Numeration and Notation. By George Reynolds, Writing-master, Christ's Hospital. 12mo, 2s. 6d. bound.

FINE ARTS.

Delineations of the City of Pompeii ; engraved by W. B. Cooke, from accurate Drawings made in the year 1817. By Major Cockburn of the Royal Artillery. Printed in folio, similar in size to Stewart's Athens, the First Part containing Sixteen finished Plates, and Seven Outlines, 4l 4s. Proof Impressions 6l. 6s. ; Proofs on India Paper (25 Copies only) 8l. 8s. ***To be completed in Four Parts.

HISTORY.

An Account of the War in Spain, Portugal, and France, from the year 1808 to 1814 inclusive ; illustrated by Plates. By Lieut. Col. J. T. Jones, Royal Engineers. 8vo. 15s. boards.

MEDICAL.

Observations on Phagedæna Gangræ-nosa. By A. Home Blackadder. 8vo.

Observations on the Cure and Prevention of the Contagious Fever now prevalent in the City of Edinburgh and its Environs ; with an Inquiry into the Nature and Origin of the specific Poison producing the various forms of this Disease ; the Means necessary for preventing the Formation, as well as arresting the Progress of the Contagion, with the best Chemical Processes for that purpose. By J. Yule, M.D. F.R.S. Ed. Member of the Royal College of Physicians, and one of the Physicians to the Public Dispensary of Edinburgh.

Memoirs and Reports on the Efficacy of Sulphurous fumigation in the Treatment of Diseases of the Skin, Joints, and Glandular System, Chronic Rheumatism, Gout, Paralytic Affections, &c. &c. From the French, (Published by Order of that Government,) of J. C.

Gales, M. D. of the Faculty of Medicine of Paris ; Corresponding Member of the Medical Society of Toulouse, &c. Illustrated with several coloured Engravings, a Plan and Description of an Apparatus for applying the Gas, 118 Cases, and Copious Observations. By Rees Price, Member of the Royal College of Surgeons, London.

MISCELLANEOUS.

The Music, or Melody and Rhythmus of Language. By James Chapman, 8vo. Part VII of Green's Universal Herbal. Part IX of Aspin's Universal History. The Horse Owner's Guide. By Thomas Smith. 8vo. 5s. 6d.

An Address to the Committee for the Relief of Distressed Seamen : containing the Outline of an Effectual Plan for that Purpose ; also a List of Errors in the present Nautical Almanacks, &c. By the Merchant's Seaman's Friend.

An Essay on some subjects connected with Taste. By Sir G. Stewart Mackenzie, Bart. F.R.S. 8vo. 8s.

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POETRY.

The Vision ; or Hell, Purgatory, and Paradise, of Dante Alighieri. Translated by the Rev. H. F. Cary, A.M. 3 vols. 32's, 12s. boards.

Beppo ; a Venetian Story. 8vo. 3s. 6d. Religio Clerici ; a Churchman's Epistle. 8vo. 3s.

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Astarte; a Sicilian Tale, with other Poems. 7s.

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A Treatise upon the Poor Laws, with a View to the Measures likely to be proposed in Parliament, for their Amendment. By Thomas Peregrine Courtenay, Esq. one of the Committee of the House of Commons, appointed for the Consideration of that Subject. 8vo.

A View of the Present Increase of the Slave Trade, the Cause of that Increase, and suggesting a Mode for effecting its total Annihilation; with Observations on the African Institution and Edinburgh Review, and upon the Speeches of Messrs. Wilberforce and Brougham, delivered in the House of Commons, July 9, 1817.—Also, a Plan submitted for civilizing Africa and introducing Free Labourers into our Colonies in the West Indies. By Robert Thorpe, Esq. LL.D. Late Chief Justice of Sierra Leone, and Judge of the Vice Admiralty Court in that Colony. 8vo. 5s. 6d. boards.

An Inquiry whether Crime and Misery are Produced or Prevented by our Present System of Prison Discipline; illustrated by Descriptions of the Borough Compter, Tothill-fields, the Gaols at St. Albans and Guildford, the Gaol at Bury, the Maison de Force at Ghent, the Philadelphia Prison, the Penitentiary at Millbank, and the Proceedings of the Ladies Committee at Newgate. By Thomas Powell Buxton. 8vo. 5s. boards.

An Inquiry into the Question, whether the Freeholders of the Town and

County of Newcastle-upon-Tyne, are entitled to Vote for Members of Parliament for the County of Northumberland? By John Trotter Brockett. 8vo. 2s.

THEOLOGY.

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ERRATA IN THE LAST NUMBER.

Page 252, last line, for *magnanimous* read *unambiguous*.

— 260, lines 16, 17, for *of* read *or*.

— 263, lines 22, 23, invert the position of the words *cubes* and *squares*.